

# TOC H JOURNAL

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Communications for next month must reach the Editor not later than the 15th of this month.

## TOC H AT THE CROSS-ROADS

A DAUNTLESS flag of Oxford blue hung from the tall white House above the narrow street in Poperinghe. It bore the emblem of a lily, and beneath this a lettered scroll. The motto therein woven was these three Latin words, the heading of Psalm 127, *Nisi Dominus, Frustra*—"Except the Lord build the House. . . ."

Across these twelve strange years, it is that flag that I see to-night, as I bend to the most difficult duty which lies before me. True, the "Dominus" of the Psalmist was God the Father only; but in the Upper Room above the flag in Poperinghe, and in that doomed half-circle of the Salient, when men looked up at all, it was to Christ in Flanders. The dying German lad, whose cries we heard once more in the December JOURNAL, cried out "*Mein Vater, meine Mutter,*" and then "*Jesu Christi.*" Poor fool, if a good man called Jesus merely died two thousand years ago!

Now, as this deep necessity draws near for a decision upon the non-appointment of Unitarian Ministers as Padres of Toc H, it is my first duty to beg all disputants to recall to their memories if they can—and those who remember best will differ least—the origin and source of this now extensive movement. Many good men have come into Toc H so readily and recently, that they (quite naturally) know little of its peculiar character. Perhaps Toc H has grown too fast, or coveted too lightly their allegiance. They may have joined it simply because they believed it to be one more successful society of a pleasant and comprehensive kind. Now some are naturally amazed to find its origin affects it still, and that its life is ordered by a Christian Charter, administered by its elected Council.

If any such men be among my readers, I can but ask their pardon, and beg them to read on.

### 1. *The Divine Master of the House.*

Toc H has alike a sacred origin and a sacred purpose, and we must at a moment like this regard once more its source and analyse its nature. Christ built this House in Flanders, that therein and therefrom, having loved His own that were in the Salient, He might love them unto the end. The manifestation of that love was to as many as would receive it. It was free, but it was never cheap. It was quiet, but it never compromised. The Jesus who was worshipped there was the strong Son of God, immortal, victorious, and eternal. It could not have helped men, but only have added to their misery, to think that Jesus was another good and tortured man who died as undeservedly as they.

Let me say it yet again. The old House was a home for Jesus Christ in Flanders: the throne of a most Divine Master served by most human servants. To have dedicated a house under such circumstances to the memory of a good Galilean who had suffered torture and death, would have been no more than an intolerable addition to the whole furnace of human agony. It was Christ the triumphant King, immortal, invisible, the only wise God, who was Master of that House in Poperinghe. Therefore all those who knew Him there, whether they be now the Elder Brethren or the few survivors here and there among our Branches, cannot maintain the Christian life of the family there begun unless Christ continue the Master of the House indeed. The House is open to all men serving with us, but One must be its Master, and He must be Divine.

## 2. *The Membership.*

The individual membership needs no confirmation by the Central Council. It is undertaken on the initiative of the candidate, who signs his acceptance of three Christian clauses. In Point 2 of the Compass he promises "to seek in all things the mind of Christ." In Point 4, "to spread the Gospel." He is further informed (in the Charter Amendment of 1925) that the task of Toc H is to be fulfilled "by the common Christian life of the family." If he accepts these provisions (as many men do, day by day, all the world over) his interpretation of them is left to his own conscience. The Candidate is thus made aware that he is joining a definitely Christian Foundation. His personal position hitherto may be, and often is, at some distance from the Creeds; but he deliberately decides to offer himself as a member of Toc H, knowing, as he does so, that the Cross is central to the whole life of the society and has been so from the beginning. The more he comes to know about Toc H—its origin, its history, its purpose—the more clear its rootedly Christian character must become. He is, however, subjected to no compulsion whatever in the matter of common worship or credal formula; he is free to stand or go forward as he thinks right. He is, in other words, a true inheritor of the tradition of Talbot House in Poperinghe that every man entering the House is free to go into any room of it, provided he will—as the old notice said—"Take the risk of meeting the Chaplain."

All talk, therefore, about lack of liberalism, ecclesiastical timidity, harsh and narrow outlook, is without a shred of foundation. What clearer proof is needed than that there are already in Toc H some splendid Unitarians, and almost an equal number of fine and friendly Jews? They are there on their own responsibility, co-operating in every way that is possible, welcomed and valued, and eligible for any lay office whatsoever, as Chairman, Pilot, Jobmaster, Secretary and so on.

## 3. *The Padres of Toc H.*

One office only in each unit of Toc H is confirmed by the Central Council. This is the Padreship, the pastoral and teaching ministry. Why is this so safeguarded? Subject to the supreme authority of the Central Council, the Central Executive (democratically elected) is in charge of Toc H and therefore especially pledged to the maintenance of "the common Christian Life of the family," and



to that end to the appointment of Chaplains of Christian denominations. Let me take one simple analogy. Any Christian educational Foundation—a school or college founded by Christian folk with the object of Christ's glory and the good of men—will, if on liberal lines, admit (as I think it should) all sorts of students without doctrinal tests. The students know, we hope, that they are benefiting within a Christian Foundation. They are free men towards it; but some, at least, will share its inner life. The students themselves would be amazed, if the Governing Body appointed Chaplains to the Staff without inquiry as to the Church they came from. The Governors might go further and inquire into the personal beliefs of those Chaplains. This last Toc H can never do. It is not competent to conduct an investigation into the religious convictions of its Padres. The step would be resented on all sides, and rightly so. All it can, therefore, do is to endeavour to decide what is the widest constellation of the Christian Churches, and to ask the opinion of those Churches themselves upon the point at issue.

Now, as you no doubt know, in August, 1927, the widest Conference of the Christian Churches which has been held in the last 1,500 years took place at Lausanne.\* All invitations were accepted, except those proffered to the Roman Catholics and to the English Baptists; but no invitation was extended to the Unitarians. In other words, Lausanne did what the Free Church Council, the Y.M.C.A., the Y.W.C.A., the Student Christian Movement, the Army, Navy and Air Force Chaplains' Departments had previously done, and omitted the Unitarian Churches. Remember once again that it is the *teaching* office only which is involved in Toc H, and the teaching office as confirmed by the Central Council.

#### 4. *Why not enlarge Toc H to comprehend all teachers of Good Principles?*

The deepest need of the time ahead is surely not another society based upon indeterminate good will, but one which is Christ's own unquestionably; wherein men learn His doctrine (as He promised) by trying to do His will. Quite educated people continue to write to me in shoals, as if the doctrine of Christianity were separate from Christ's doctrine concerning Himself. Not a single page of the New Testament will abide this attitude. Moreover, the process of widening and shallowing the religious conviction which lies behind the birth of great movements will quickly teach any student how fatal such a policy is. Thus Freemasonry—the greatest men's society in the world to-day—was Christian for its first few generations. In England then it was agreed to omit Christ, and in France to omit God. Once whittle down the Christo-centric basis of Toc H, and in a few years' time it will lead men to Christ no longer. To-day, with all its faults, it is a deeply Christianising thing all the world over.

It should be remarked, in passing, that the Central Executive of Toc H is a democratic and widely representative body, not "a group of London officials." It is still more important to observe that their action was in no way a judgment on the character of Unitarians. There was, and is, no thought of asserting

\* See Appendix II.

that no Unitarians are Christians. Not one of us but realises from what we have heard that the Unitarian Padre of the Wood Green Branch is a power making for righteousness. All of us who know how wonderfully the proposed Unitarian Padre for a Northern Group worked in earlier days as Secretary of a large Branch will realise what the step we have taken must mean both to him and to me personally. I am myself partly of Unitarian ancestry; and those who know me will, I think, allow that my outlook on these issues is habitually liberal. Yet we cannot begin by legislating for hard cases, and these men would be the last to wish that the force of Toc H among the lives of men should be imperilled by any attempt to make it merely comprehensive.

"And why not?" some honest men will ask, most anxious to think fairly. The Unitarian Ministers themselves will honourably accept my answer. Societies—and there are plenty of them—live, if they live at all, by definite codes for definite purposes. Each is a special school of character, a way of life and work together. The merely comprehensive Society is, more often than not, featureless and stagnant. You cannot enlarge an idea indefinitely without robbing it of shape and primal vigour. If it holds all, it will influence none. More especially, there is grave enough warning in the past as to the fate of any little eager thing becoming Laodicean. It gains the World and loses its own soul. This does no good to anyone.

#### *5. Do all the present Padres believe the Faith their Churches stand for?*

Among men of ordinary outlook and common honesty, disbelief in the Incarnation cannot be regarded as a fit subject for mental reservation on the part of the Minister of any evangelising Christian Church. But Toc H cannot test the beliefs or disbeliefs of some thousands of Ministers of many denominations. It can only accept them as ordained and approved by their respective Churches. It can only accept as accredited Christian Churches those which the whole number invited to Lausanne so recognised.

We cannot in Toc H propose another form of Clerical Subscription Act. We cannot ask each Padre individually what he believes, or set up our own Creed. As a Society, we must accept the Ministers ordained by mutually recognised Christian Churches, whatever their private convictions or lack of them. If you want the names of the Cricket Clubs, you look them up in Wisden. If you want the names of the Christian Churches, you ask the Christian Churches themselves to supply them, and use the biggest list they can agree upon. This biggest list is those invited to the World Conference of Faith and Order at Lausanne.

#### *6. The hard case of the Unitarian Ministers.*

The facts before the Central Executive were these. In 1926 one Unitarian Minister was requested by a Branch to become their honorary Padre. The appointment was—on a long list—confirmed; and eighteen months later the Branch was still reporting an "intended campaign for roping in some" of this Padre's "young men." Now in January, 1928, three more Unitarian Ministers were proposed for confirmation as Padres. This was the step which the Central



Executive reluctantly but unitedly declined. To confirm these appointments would mean nothing less than this—Toc H, which has hitherto regarded the Incarnation as the basis of its life and teaching, would henceforth supply and confirm teaching which, with all its virtues, doubts or denies the Divinity of Christ. Can a Society thus speak with contrary convictions upon this fundamental fact of Christianity? Remember that the Honorary Padre is, with the development of Toc H, only the precursor of a whole-time Padre. Is it imaginable that a Society would employ Chaplains of mutually accredited Christian denominations, and also whole-time Unitarian Chaplains?

Unitarianism is one of the widest religious titles in the world, and covers a range of the most diverse ideals. Its use is uncontrolled; and the Unitarian Churches have no credal basis, nor any common doctrine but their own liberty. They thus comprise both Churches with a high record of spiritual and social teaching, wherein a purely human Jesus is loved and honoured; and ethical centres which disown partially or completely the title Christian. These last are more common overseas; but it must be remembered that the Council's decision will travel far and have binding force or influence upon Toc H in almost every quarter of the globe. This point was plainly overlooked by those of our friends and members who have felt (so naturally) grieved at the decision reached by the Central Executive. Such critics were arguing only from the high esteem in which the local Unitarian Minister was honourably and rightly held. They had no cognisance of the world situation, the growth of Universalist Unitarianism in the Middle West, and so on; and, above all, the reactions of Unitarian teaching on the frontiers of Christendom, where many of our most faithful members are in the lifelong service of the Living Christ, the Lord and Saviour. The Living Christ, the Lord and Saviour—this is the greatest issue of all. Professor Denny truly says: "Christianity may exist without any speculative Christology, but it never has existed and never can exist without faith in a living Saviour."

#### 7. *No other Gospel.*

The point involved is as simple as it is profound. For the whole twelve years of its existence in war and peace Toc H has been rooted and grounded in the truth of the Incarnation. Now Toc H is being asked to regard this truth as not essential, and to give equal sanction to the work within Toc H of Churches teaching the Incarnation and to others which deny that such a thing took place. The Central Executive have called a halt here, and rightly so. I have been thinking, and learning, and praying about this issue for the last two months; and I become more certain each day that they would have been regarding their trusteeship very lightly, if they had failed at this stage to make a stand. Otherwise we should have slipped into being a Society without distinctive tenets, and disowning its origin and Divine allegiance, to the bitter deprivation and impoverishment of men needing Christ, as indeed they do. To go to them with an uncertainty upon this fundamental fact of His Divinity, to leave it as a mere matter of debate, in which the Padres appointed by Toc H would provide the *pros* and *cons*, is to me unthinkable; and while I have made no endeavour to organise a party—I trust Toc H too well to dream of doing so—I am, however, certain

that the leaders, old and new, of Toc H at home and overseas, will agree that we cannot compromise upon the Incarnation, or leave the faith of Toc H in the Divinity of our Lord in doubt.

During my twelve years with Toc H I have, with many mistakes and weaknesses, endeavoured to fulfil my own poor share of its expansion, not only from country to country, but from one denomination to another. Born at the Altar of the Church of England it now embraces and holds fast the truth of the Incarnate Christ as seen by all who worship Him. Within its portals, all the world over, there are gathered men of many Churches and of none at all. These men still know two things. The first that they are free to serve and find their souls, the second that Toc H itself believes in Jesus Christ implicitly, and to the full; not as a good dead man, but as the very Light of Light, wherein alone the world shall find both Truth and Peace. We are indeed unworthy that He in all His Majesty should enter beneath the low roof of Toc H. How can we ask Him to abide with us if we no longer render that humble homage which all Christendom unites in ascribing to His Person?

It is most mercifully true that He deals with especial gentleness with those who can scarcely believe. There is, however, no warrant whatever for holding that He regarded men's attitude towards His Divine claims as unimportant. His everlasting invitation to all in need of succour was delivered in His own Name, and flowed from a consciousness of His own Divinity. Once the teachers in Toc H dispute His title, His work therein will cease. Good-bye then to all thought of Toc H as anything more deep than a social utility society! Farewell to its task as a bridge between the Churches and the manhood of the nation! Those most faithful members who have given their lives to Him in true self-surrender, and stand upon the confines of Christendom at the posts to which He sent them, will look back sadly to the thing they loved, and find its prayers are cold, its inner light grown dim. Men round the world will stand sullenly to their Lamps and do their jobs with the dogged virility of their race, but they will no longer be as those that watch for their Lord. The Lamps came from the catacombs, and in the catacombs men worshipped Christ as Lord and nothing less. The axiom of His Divinity is, as all historians know, simultaneous and identical with the birth of the Christian religion.

Moreover, we had hoped and prayed that God in Christ might deign to have a purpose for Toc H far in the future, and use it, when the great revival comes, as something of a tempered instrument. Yet this can never be so, if it itself is dubiously disposed towards a re-awakening of men's wills towards His work, and men's minds towards His Divine Majesty. You blunt or break a tempered instrument by using it for other purposes than that for which it was intended. The purpose may be excellent, but the instrument is no more. To refound Toc H on a wider basis may be a task for others than ourselves. As surely as God reigns and children read, it is not our life-purpose. If, therefore, Toc H were to take the broad and popular and easy road to-day, and be ashamed of its peculiar character, its nemesis would be just. It would have sold its birthright.

P. B. CLAYTON.



## Appendix I : A Resolution of the Central Executive

The Central Executive of Toc H at their meeting on March 7 passed the following Resolution, which was circulated to all Branches and Groups, and communicated to the Press Association :—

“ That the Central Executive of Toc H deeply deplores the misunderstanding which has been created by many of the comments which have appeared in the press on its deliberations with respect to the appointment of Padres.

“ That it desires to state that a difficulty arises in the Administration of the Charter in this respect from the fact that the name Unitarian, while used to denote many who profess and call themselves Christians, is also used, particularly abroad, to denote many who do not.

“ There was, and is, no intention to assert that because a man accepts the name Unitarian, his claim to the name of Christian is therefore to be denied.”

NOTE: The matters discussed in the statement by the Founder Padre (see pp. 97-102 above) are of the greatest importance and raise issues which are both difficult and delicate. A very great deal of harm has been done already by the comments referred to in the Resolution quoted above, and all Branches and Groups which desire to discuss this question are earnestly urged to read and study Tubby's statement carefully before they make up their own minds.

In view of the circular which appears to have been distributed broadcast from a Branch in London, all Branches are reminded that, while it is of the greatest importance that the members who represent them in the Central Council should have full information as to their views on any matter coming before the Council for consideration, Councillors are *representatives* of Branches and are *not delegates*.—P.W.M.

## Appendix II : The World Conference on Faith and Order

The full report of the Lausanne Conference is published in English under the title of *Faith and Order* (Student Christian Movement, 10s. 6d.) and an “interpretation,” in more popular form, has been written by Padre E. S. Woods (Croydon Branch), entitled *Lausanne, 1927* (Student Christian Movement. 2s. 6d.).

*Origin* : A World Missionary Conference, held in Edinburgh in 1910, led to a desire for an inter-denominational Conference on vital questions of Faith and Church order, which finally met at Lausanne, Switzerland, in August, 1927.

*Aim* : The object of the Conference is thus defined in the “Preamble” to its series of reports in 1927 : “ This is a Conference summoned to consider matters of Faith and Order. It is emphatically *not* attempting to define the conditions of future Reunion. Its object is to register the apparent level of fundamental agreements within the Conference and the grave points of disagreement remaining ; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement.”

*Declarations* : Among the unanimous “findings” of the Conference the following are noteworthy in the present connection :—

(a) *The Church's common Confession of Faith* : “ Notwithstanding the difference in doctrine among us, we are united in a common Christian Faith which is proclaimed in the Holy Scriptures and is witnessed to and safeguarded in the Œcumenical Creed, commonly called the Nicene, and in the Apostles' Creed, which Faith is continuously confirmed in the spiritual experience of the Church of Christ. . . . ” (see *Lausanne, 1927*, p. 84).

(b) *The Church's message to the World—the Gospel* (§ 3) : “ The world was prepared for the coming of Christ through the activities of God's Spirit in all humanity, but especially in His revelation as given in the Old Testament ; and in the fullness of time the eternal Word of God became incarnate and was made man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth.” (See *Lausanne, 1927*, p. 50).

*Scope* : The churches represented, in most cases by delegates officially appointed, were :—

ANGLICAN.

Church of England.  
Church of Ireland.  
Episcopal Church in Scotland.  
The Church in Wales.  
Protestant Episcopal Church in the U.S.A.  
Church of England in Canada.  
Province of the West Indies.  
Diocese of Argentina and Eastern South America.  
Church of England in India.  
Chung Hua Sheng Kung Hui (China).  
Nippon Sei Kokwai (Japan).  
Church of the Province of South Africa.  
Church of England in Australia and Tasmania.

BAPTIST.

Northern Baptist Convention, U.S.A.  
Seventh Day Baptist General Conference, U.S.A.  
Baptist Union of Ontario and Quebec.  
Seventh Day Baptist Churches of Holland.  
Baptist Churches in Germany.

BRETHREN

Church of the Brethren, U.S.A.

CHRISTIAN.

General Convention of the Christian Church, U.S.A.  
Churches of Christ in North America.

CONGREGATIONAL.

Congregational Union of England and Wales.  
National Union of Congregational Churches in the U.S.A.  
North China Kung Li Hui.  
Congregational Union of South Africa.  
Congregational Union of Australia and New Zealand.

DISCIPLES.

Disciples of Christ in North America.  
Churches of Christ in Great Britain.  
Churches of Christ in Australia.

EASTERN CHURCHES.

Ecumenical Patriarchate of Constantinople.  
Patriarchate of Alexandria.  
Patriarchate of Jerusalem.  
Church of Greece.  
Church of Cyprus.  
Church of Rumania.  
Church of Serbia.  
Church of Bulgaria.  
Church of Russia.  
Orthodox Church of Poland.  
Church of Georgia.  
Armenian Church.  
Syrian Patriarchate of Antioch.

EVANGELICAL CHURCHES OF GERMANY.

Evangelical Church of the Old Prussian Union.  
Evangelical Church of Baden.  
Evangelical Church of Frankfurt.  
Evangelical Church of Hanover.  
Evangelical Church of Hesse.  
Evangelical Church of Thuringia.  
Evangelical Church of Wurtemberg.

FRIENDS.

Society of Friends in Great Britain and Ireland.  
Society of Friends in America.

LUTHERAN.

United Lutheran Church in America.  
Lutheran Free Church of America.  
Evangelical Lutheran Church of Bavaria.  
Evangelical Lutheran Church of Hanover.  
Evangelical Lutheran Church of France.  
Church of the Confession of Augsburg (Alsace-Lorraine).  
Church of Denmark.  
Church of Norway.  
Church of Sweden.  
Evangelical Lutheran Church in Hungary.  
Evangelical Lutheran Church in Latvia.  
Evangelical Lutheran Church in Slovakia.  
Tamil Evangelical Lutheran Church (India).

MENNONITES.

Conference of South German Mennonites.

METHODIST.

Wesleyan Methodist Conference.  
United Methodist Church.  
Primitive Methodist Church.  
Methodist Church in Ireland.  
Methodist Episcopal Church, U.S.A.  
Methodist Episcopal Church, South, U.S.A.  
Methodist Protestant Church in the U.S.A.  
African Methodist Episcopal Church, U.S.A.  
Primitive Methodist Church, U.S.A.  
Evangelical Methodist Church of France.  
Wesleyan Methodist Church of South Africa.  
Methodist Church of Australasia.

OLD CATHOLIC CHURCHES.

Old Catholic Church in the Netherlands.  
Old Catholic Church in Switzerland.

PRESBYTERIAN AND REFORMED.

Church of Scotland.  
United Free Church of Scotland.  
Presbyterian Church of England.  
Presbyterian Church in Ireland.  
Presbyterian Church in Wales.  
Presbyterian Church in the U.S.A.  
Presbyterian Church in the United States.  
United Presbyterian Church of North America.  
Reformed Church in the United States.  
Reformed Church in America.  
Presbyterian Church in Canada.  
Reformed Churches of Switzerland.  
National Union of the Reformed Evangelical Churches of France.  
National Union of the Reformed Churches of France.  
Reformed Church of Alsace and of Lorraine.  
Reformed Church of Hungary.  
Evangelical Church of Bohemian Brethren in Czechoslovakia.  
German Evangelical Church in Bohemia, Moravia, and Silesia.  
Italian Evangelical Church.  
Waldensian Evangelical Church.  
Belgian Christian Missionary Church.  
Presbyterian Church of New Zealand.

OTHER CHURCHES.

Czecho-Slovak Church.  
Protestant Churches of Portugal.  
United Church of Canada.  
South India United Church.  
United Church of Northern India.



## MR. RAMSAY MACDONALD'S RESIGNATION

WE greatly regret to report Mr. Ramsay MacDonald's resignation from the office of President of Toc H. On first hearing of the decision of the Executive on the Unitarian question he wrote to Toc H Headquarters saying that he felt impelled to resign his position in Toc H; and in answer to a letter from the Hon. Administrator explaining the whole situation, he replied, on January 23, as follows:—

DEAR SIR,—

My position is a very simple one. First of all, I am keenly interested in the success of Toc H and am willing to help it in any way I possibly can. My other work, however, is so overwhelming that I am afraid the assistance I can give to it is difficult to see even under a microscope. I gave you my name more as a proof of my interest than as a pledge of my work.

I had no idea that any old controversy was to be raised in the course of the administration of Toc H affairs. "Is a Unitarian a Christian" is a very interesting topic of theological controversy, but I am sure you will understand that it is not for me to take sides in it. If Toc H does so then I must not be mixed up in the trouble that will arise. I have already received protests that my name is associated with Toc H from people who think that leaders of political parties should not mix themselves up with such movements. I decline absolutely to take any notice of that, but, if you are to sectionalise your position then the work with which I am mainly associated will undoubtedly be injured, and I do not think it is fair for me to put that impediment in the way of my friends.

A Unitarian Minister, for instance, who has been disqualified by your Association may quite properly say to me, "You are supporting my disqualification and helping to insult my faith," and to that I honestly believe I have no adequate and conscientious reply.

At the same time, please believe me when I say I have no desire whatever to influence the responsible management of Toc H in declaring either the breadth or the narrowness of its Christian beliefs. So I think—and I am sure you will both understand and respect my decision—it would be better for both you and me if, as a result of your decision, I ask you to remove my name from the list of officials. In doing this I am not saying whether I think you are right or wrong. I am only bowing to the necessities of obligations which my position in life happens to impose on me.

I am,  
Yours very sincerely,  
J. RAMSAY MACDONALD.

## A PADRE'S WITNESS

SOMETIMES people outside Toc H question the right of ordained men to give up much time to Toc H work. They are concerned—and rightly—at the acknowledged shortage of clergy and ministers for the usual work of Churches; they feel that Toc H has withdrawn men from the true front for a "soft job behind the line." Particularly when they learn that Toc H employs a certain number of full-time Padres they are apt to ask, "How upon earth does such a man manage to fill up his time?" There are some of our full-time Padres who could explain, giving "chapter and verse," how they fill up not only the day but half the night with work which they feel to be properly theirs. Moreover, an answer is forthcoming to those who say that, even if Toc H work is worth while from a Padre's point of view, it is unfair to withdraw men for it from the

depleted parish staffs of town and country. Tubby and Herbert Fleming, confronted one day with this argument, jotted down the debit and credit columns of ordained man-power—on one side the dozen full-time men who serve Toc H all over the world, on the other more than a score of men in orders, or training for them, whose decision to abandon other careers (in some cases very "safe" and promising ones) they knew to be directly traceable to the influence of Toc H on their lives and thoughts. So long as a "credit balance" can thus be shown, any charge of robbing the Church surely falls to the ground.

The case of the Honorary Padre in Branch or Group—the "part-time" man, giving his services in Toc H on the same terms as every other member does his spare-time job—is, of course, not quite the same. There are still Branches and Groups in which the Padre is little more than a fairly "good" member—a man welcome enough at meetings, usually to be found "turning out" for any Branch or Group "show," but whose actual function does not visibly go beyond saying a prayer once a week before members go home, or conducting an annual re-dedication service for them in his church. To be thus content with the Padre's office as an appointment made necessary by the regulations but scarcely more than formal in practice, is to miss the real point altogether. The responsibility for missing it may rest with a Padre who has had no vision of his opportunity or with a Branch or Group which has given him no frank encouragement, or (perhaps usually in such cases) with both.

The appointment of a Padre in Toc H is no half-grudging concession to respectability. He is intended to be not only (in the good phrase of the Royal Navy) "the friend and adviser of all on board," but an active teacher among his fellow-members. Not only do they turn to him naturally in corporate or private perplexities, but he turns to them continually because he has wise and deep things given him to say. He is the recognised guardian among them of that secret without which the fellowship of Toc H is but a pleasant show and its service mainly a good way of filling spare evenings. He leads a force that fights for a Kingdom. So was the Padre's job conceived of in the Old House in Flanders, and so is it in a great many—an increasing number—of Toc H Houses, Branches and Groups to-day. No amount of theory or of explanation of the Padre's job can answer critics so well as the plain witness of a man who has actually tried to do the work of it. Here is the record of such an experience, not dressed up with any thought of publication, but too much to the point not to deserve publishing. We are certain that the writer, if he realises how his words may serve to enlighten and encourage others in Toc H, will freely forgive the liberty of print. The Padre in question is a Baptist, and the layman to whom he wrote is a Congregationalist, a member of Toc H in a great Australian city:—

"You asked me the other day whether or not I reckoned as well spent the time my job as Padre in Toc H cost me. I gathered that you meant this: As a man commissioned to do the work of winning men for Christ, did I feel that in Toc H I was carrying out my commission, or wasting my time?"

"I've been trying to reckon up what time Toc H has demanded of me as a Group Padre since November 1925. I know it's cost me every Monday night for Group



meetings together with many hours at odd times (mostly lunch or tea) for the inevitable committee work, and many other odd half-hours when fellows have blown in to yarn over their own difficulties or the problems of the Group. The tale of hours is a formidable one. Toc H has undoubtedly made a big demand on my time—and time, in a job like mine, is valuable. So, since you asked me the question, I've been checking up my week again, comparing in value the various jobs I have to do, seeing afresh whether all I do is in line with the job Christ called me out to do. And the result of my 'check up' makes me quite sure that *in no kind of work am I nearer my Master's will than in Toc H*, and that no time I spend is spent to better purpose and with more fruit than the time I give to Toc H. I don't grudge one single hour passed in the goodly fellowship of the Lamp.

"Consider my position when first I became a minister of this Church. The number of young men within range of me did not exceed six. Consider the position now—seldom is there a Monday night when I am not in touch with thirty young chaps. Not all of them Churchgoers, either, and that's the beauty of the business! They're fish caught out of the sea, fish that no Church net had ever caught, or ever would catch, by orthodox ways. And here they are, gathered round Cross and Flame, in constant touch with men who believe in Christ, and looking on me (a parson!) as a bosom pal.

"Consider what some of these chaps, hitherto lost to the Kingdom of God, are proving to be worth; your own self for example, two years ago a homeless wanderer, and now one of the acknowledged leaders of the movement; B——, now a great Jobmaster; C——, now a boy's club leader; P——, and many others. Consider the men known to you and me who were in the service of the Kingdom of God, but wouldn't be now, save for Toc H. Consider the last batch of newcomers (*here follow names*), hearty intelligent, generous birds that have had salt put on their tails through Toc H, after the Church had failed. I count it a priceless privilege to have the intimate fellowship of these men, and the chance to lead them. Their latent power is unreckonable.

"If I were asked whether my service in Toc H had swollen my own denominational statistics I should be compelled to say that it had not, though it has certainly increased my congregation by a number of regular young men worshippers. But honestly I don't particularly worry about that side of it. What I want is not so much that men should be made members of my denomination, as that they should be gathered into the service and fellowship of the Cross, and because Toc H is serving that end, I'm in it, with both hands and both feet. The friendship and fellowship of these fellows has been of great help to me. They have enlightened my own understanding, cheered me by appreciation, and (even while they added to my burden of responsibility) contrived to put into my heart new zest and courage for my general ministry.

"Like the man who wrote about the pills I say to you, 'You may use this testimonial in any way you please.' If it should come under the eye of a brother minister who is ready to seek success in unorthodox ways I would say to him, 'Get into Toc H, and get in *now*.' Toc H has been the richest experience of my ministry."

## THE PILOT AND HIS JOB

A YORKSHIRE Branch secretary, whose duties have brought him into touch with a number of Branches and Groups, wrote last summer: "It is becoming more apparent to all thinkers in Toc H that the Pilot is the key-man in the Branch or Group. Necessary as it is to have a good Jobmaster, a capable Secretary, a careful Treasurer, and—not least—a tactful Chairman, these officers may change in three, six or twelve months, and if a mistake has been made by putting a square peg in a round hole the remedy can be applied before much harm has been done. Not so in the case of the Pilot—he may be changed, but irreparable harm may have been done by the wrong man getting into the Branch through the Pilot's inefficiency. I know of no quicker way to deaden Toc H." The writer adds that he feels that "information about the Pilot's job of a more definite nature is necessary and a further statement by H.Q. is overdue."\*

The office of Pilot is the newest in Toc H; it is still in an experimental stage in most Branches and Groups—and in some it has not yet been tried at all. When a certain amount of practical experience, under various conditions and in different places, provides the material for "a further statement," no doubt Headquarters will produce a little handbook for Pilots, as it has done for Padres (*The Padre in Toc H*), and as it has long contemplated doing for Jobmasters. (The manuscript of a Jobmaster's handbook already exists, but it goes beyond the limits of a pamphlet as it stands, and is rather a formidable publishing venture!) Meanwhile some extracts from a paper on "The Pilot—his job" may be of value to those who are experimenting with "Pilotage." The paper was largely an attempt to gather together things already said in the JOURNAL and elsewhere which have a bearing on the subject. It is unhappily too long to be printed here *in extenso*: what follows is a ferociously "potted" version of it. The compiler was Rex Calkin (London Federation Secretary), the occasion of its reading an All London Conference, the place Christ's Hospital Hall, the date October 24, 1927 (see November JOURNAL, 1927, p. 436). The first aim of the paper (which was afterwards circulated to London Secretaries at their request) was—and still is—to provoke discussion.

### A.—The Office of Pilot

#### *Why a Pilot?*

At the Birthday Festival of 1926 the Chaplain-General was asked by Peter Monie what impressed him most. The reply, as recorded by Pryor Grant, was this: "The responsibility resting upon those who are trying to guide Toc H." It was a penetrating observation.

\* The only statement about Pilots by H.Q. was that made by the Staff Conference of 1926 which suggested the creation of this new office. Its definition (quoted in last month's JOURNAL, p. 78, in connection with Probation) ran thus:—"(1) The member to fill this office should be nominated to the Branch or Group Executive by the Padre, Jobmaster and Secretary (though in some cases he might be one of these three persons, who would then hold dual office); (2) His qualifications should be those looked for in what are called 'pivotal men'; (3) His duties should be to see that every candidate for membership is thoroughly grounded in the history, aims and methods of Toc H, and no candidate should be elected to membership of a Branch or Group until the electing authority (*i.e.*, Branch Executive, or in the case of Groups, Headquarters) had received a satisfactory report from the 'Pilot.' He should also be responsible for seeing that the candidate's sponsors take their responsibility seriously."



The lure of Toc H is the sense of being near the essential thing, near the ultimate and only way. It is the way "to change chaps"—and history—for the two only change together. But what is the essential thing? And what is the ultimate and only way? Can we formulate the spiritual laws that are operating through Toc H, so that they can be directed consciously? For *that* is the responsibility of those who are trying to guide Toc H, and it is a staggering thing. The only solution to it, and the only way to make a correct solution useful or practicable is to share the responsibility. *All* of us must think together. We must all become more conscious of what membership means or might mean.

But how is the nature of our task to be kept before us? How is the quality of our membership to be strengthened and maintained? How are we to be kept from falling back to the ways of idleness, bitterness and self-seeking? How is the younger to be shown by the elder what is at the heart of Toc H? The honour of a family can be shattered by the breakdown of one member, and the family requires leadership—the leadership of creative personalities, the supreme need of our generation. The need is obvious and we drop easily into the metaphor of the sea. For in Toc H there are many shoals and rocks to be surveyed, there are many seas to be charted. The safety of each ship must depend on the wisdom and experience of one who has studied the chart. Thus, as the result of much demand from Branches and Groups, the Toc H. Staff Conference of 1926 was led to recommend the creation of a new office—that of "Pilot"—in all Branches and Groups. So much for the name of Pilot: if you can find a better name, use it. If you already have a Padre who is entirely suitable as a Pilot, *but not otherwise*, use him as such. But in all weathers see that there is a man on the bridge, and—talk to him.

### *What is a Pilot?*

In wondering why we should have a Pilot, his definition has been implied. Here we can use Padre Spurway's words: "The Pilot is the interpreter of Toc H, both to those already in the brotherhood and to those seeking to enter." He, perhaps more than any other Branch officer, is the man alive to, and to keep alive, the Toc H spirit. But he is not the Jobmaster, although he may be Jobmaster as well as Pilot. A Birmingham Conference (see July JOURNAL, 1927, p.267) reached the conclusion that the Pilot is going to be by far the most important officer of the Branch. Which is rather terrifying for some when we come to consider—

### *Who Should be a Pilot?*

To use a phrase of Tubby's: "If Toc H is to mean something for Everyman, it must mean everything for some men." A Pilot must be amongst those "some men." His qualifications should be those looked for in what are called "pivotal men." He should be a leader with vision, looking through things as they are and seeing them as they should be. He should not be one whose authority is taken for granted or one who, in speech and bearing, conscientiously "registers" leadership. His authority, if there is any so far apparent, must have been earned; his right title to leadership will have come from having something to express—not from the platform, but from the floor of the House—some vision to which he would point men, some contagious and humble power of inspiration. Many men have the technique, but not the quality of a true Pilot; it is a matter of temper and quality of spirit. In the War, the officer with much knowledge and full of efficiency often failed as a leader and the most improbable people had the most influence. The finest Pilot will believe in his fellow-workers and so draw the best out of them. He must be "as one who serves," and yet, though unself-conscious, always sure of himself, knowing when to say "no" and combining tact and patience with a vast human sympathy. A fine recklessness and an eye for essentials will infect men: "he scraps

the piano to save the rifle oil." Finally, the least of us can say: "I don't profess to understand it all, but at any rate there is something I can give you: I will tell you what Toc H has done for me."

## B.—His Job—with Probationers

### I.—*Securing Contact with the Newcomer—the First Meeting*

The newcomer will naturally be critical of his first meeting. To him the atmosphere of the meeting will be a deep attraction or the reverse, and on the method of welcome there will depend much. This welcome is part of the Pilot's job. The newcomer will find himself, not as one in the centre of the family, but as one of a loosely knit body on the edge. To these "outside edge" people the Pilot has to offer a means of attachment, something with a pull about it. The Pilot may be content to leave the newcomer with his introducer, but he must see that contact is made quietly with the family and that something more than one purely personal friendship is the aim. This first contact may necessarily be brief and may only consist of a few words of welcome and the giving of a leaflet with an invitation to read it and come again.

### II.—*The Needs of the Recruit*

If the diversity of membership is a true one, there will be many types with which the Pilot has to deal, and he will not regard the newcomers as being of one pattern or even capable of being split up into a series of types. The special needs of each individual must be considered in the light of what Toc H is to have for him and from him, socially, by service, and spiritually. The public school boy can contribute the team spirit but may need a wider vision of men beyond his own class; the manual worker may bring to the family a shrewd and plain point of view, but may not realise the value of thinking things out for himself; the middle-aged business man will need to catch some of the high spirits of the younger members, while offering in return his gift of experience; the student, pledged to quiet work, must also find a recreational job; the social "butterfly" and the book-worm, the timid and the over-confident each have their respective needs, which the Pilot or his selected deputy will study to meet.

### III.—*The Second Meeting*

This so-called "second meeting" may not follow immediately after the first, for it is better that the recruit should suggest it for himself. He asks his own Pilot for a chance to talk—or a meeting may just happen, and it should be on common ground. Once suggested the meeting should not be delayed. If not suggested by the recruit, the Pilot should see that it is arranged.

The recruit will have seen and read the form of application of membership, displayed or available for inspection at all meetings. He will have read or been encouraged to read the literature of Toc H.\* At this second meeting or in subsequent talks the history and traditions of the Old House, the influence of the Upper Room, the significance of the Elder Brethren, and the Ceremony of Light will be explained in the manner most suited to the hearer. The relation of Toc H to the Church, its attitude towards politics, the responsibility of membership involving sacrifice as well as service, and all that is contained in the Four Points of the Compass and the Main Resolution can be dealt with fearlessly, while the history of the local unit must not be despised.

It is now clear that the complete education of a Toc H recruit cannot be tackled in one session nor in a month of Sundays, but on this second meeting will depend largely the Pilot's recommendation that the applicant be accepted as a probationer, if this has not already been done.

\* Including at the very least *Tales of Talbot House* and *Half the Battle*. The necessity of reading the JOURNAL must be emphasised. The Pilot will have at hand the most suitable books and papers—on loan, if necessary.—R.R.C.



#### *IV.—The Probationer or Outer Guard \**

If the course has been followed so far, the period now follows where the applicant is on probation; he has talked to his Pilot, he is attending all meetings, and seeking to qualify for membership. The sequence of events cannot be laid down, but the probationer, if not doing full service before coming to know Toc H, should have been led very soon to a suitable and congenial job or training-job by the Jobmaster. The Pilot can co-operate by taking the probationer to see jobs being done and by telling the Jobmaster why the probationer wants to join Toc H and where it seems that his abilities can best be used.

During the period of probation some Branches and Groups will be providing a programme helpful to probationers and to old members alike. This may be a series of talks or study circles and discussions, in which the Pilot will obviously take a leading part and learn much. But all meetings, visits, camps and corporate jobs will influence the probationers, and the Pilot will have his say when the fixture list is drawn up. The Pilot will find means of encouraging the probationers at meetings and debates. He will make them feel that their opinions are needed, that problems are meant to be solved and that they should be tackling ideas a little too difficult for them rather than too easy.

#### *V.—Co-operation with Brother Officers*

In all matters affecting the probationer, the Pilot will have a hand on the steering wheel for the individual and on the speed regulator for the Branch or Group Executive. His relationship with the Jobmaster has been mentioned. With the Secretary he will help to work out the programme of meetings and to record the progress of probationers.

The Branch or Group Padre, able to do for Toc H what we believe every Padre would wish to do if circumstances permitted, will regard the layman Pilot as his greatest ally and will be wise to use him. In the early stage of probation the Pilot can prepare his man, show him, if he does not already know, how much religion matters, and pass him forward ready for real contact with a Padre, whom previously the probationer may never have looked upon as an approachable friend. The Pilot must keep and make it clear that by joining Toc H one is not getting a substitute for the Church of Christ.

#### *VI.—Election and Initiation*

The stage is now reached when the Pilot has satisfied himself that the probationer understands the ideals, aims and spirit of Toc H and is at least ready and keen to serve, or is actually doing his job in the right spirit. The Branch or Group Executive then considers the issue of a form of application for membership with a view to election.† The probationer arranges his subscription with the Treasurer, and may be elected to membership or, in the case of a Group, recommended to Headquarters for election. In no case should election take place if the Pilot has any doubts, and he must fix his own standard. Nothing less than the real enthusiast for Toc H should be accepted, and he must be known by all the family. The proposer and seconder must be led to remember their responsibility, and the applicant sometimes reminded of the favour being conferred upon him. Before election the applicant should have met one of the Padres and before initiation the Pilot should hand him over to a Padre for definite preparation for all that the ceremony implies. In many Branches and Groups it will be a con-

\* The term "Outer Guard," in substitute for the dull word "Probationer," was first used in Toc H by Calcutta Branch. It has not yet been generally adopted, but is offered to the consideration of members.—ED.

† This assumes that the plan of Probation set forth in the February JOURNAL, p. 78, is adopted, *i.e.*, that a man wishing to join Toc H makes application on a "Probation slip" only at first, and does not receive a membership Application form to fill up until his probation is completed.—ED.

venient arrangement for the Pilot to be responsible for the details of the Initiation Ceremony. This should take place within a month of election.

Should a probationer have shown no signs after a period of say six months of coming forward for election it should be the duty of the Secretary, rather than the Pilot, to make enquiries and recommend to the Executive whether his name should be struck off the roll of probationers. If he is struck off, he can always be readmitted.

### C.—His Job—with Members

The Pilot's job cannot be confined to the newcomer to Toc H. His care of the newcomer must be continued through probation to membership, but to the Branch or Group as a whole he should be one of the interpreters of Toc H, never fearing to recall the members to first essentials. On the other hand his dealings with the probationers may be such as to leave him little time for the family itself. In any event a word from him at the right time may sometimes get the grit out of the oil supply.

The duty of reforming slack members may be allotted to him by the Branch or Group Executive, in which case he will have to assess the worth of his man to the family, and to find out what he knows of Toc H and what he is prepared to give it. Frankness and directness in dealing with the situation is to be encouraged. Eventually the worth of each Pilot and his predecessors will be apparent by the lack of slackers.

Another duty for the Pilot may be the care of the General Members attached to his Branch. For these he will have ready every encouragement for their support and co-operation in all ways open to them.

On the Executive Committee the Pilot's job will be to humanise it and keep alive the Toc H spirit. His job will be wellnigh impossible unless he can be sure that he has the other officers pulling with him and so influencing the general atmosphere of the Branch.

He should be prepared himself to act as a godfather to a new Group in their early days before they have found their own Pilot.

### D.—The Pilot Himself

Of course the Pilot must seek help for himself and he will read books, for there are many. He will know something of the League of the Lamp of Maintenance, which is Toc H taken a step further. He will talk over his job with man and God. His job is an immense one, involving great responsibilities; his personality can count for much—or little. He will need to be "the toughest devil afloat." But you will all be saying: "Here, hold hard, where are the men who can do all this? A man is wanted to interpret Christ in the terms of a layman, to show men how to understand and love Toc H, to stand by them in all things. We have no one fitted for this." Perhaps not—at first sight. And yet if Toc H is "to change chaps" it is primarily to change *us*, not the other fellow. The challenge of Toc H is to make our lives different, not from other people's, but from our own.

One of the Elder Brethren\* left this thought for us continually to turn over in our minds: "It is extraordinary how this business (of the War) makes one realise the value of blokes. To think of things is mouldier and mouldier, but to think of blokes is continually reviving . . . If only there could get about an idea that it would be a good thing to be poor in things and to excel in blokeage!" That is the task of the Pilot and all of us, now and for the future, to see that Toc H excels in blokeage.

\* "Archle" Turner, who was killed in France on January 16, 1918. The words here quoted are taken from a letter he wrote from the Front to his brother: it was printed, with other matter, under the title of *Foreseeing Toc H*, in the JOURNAL, August 1924, p. 215.

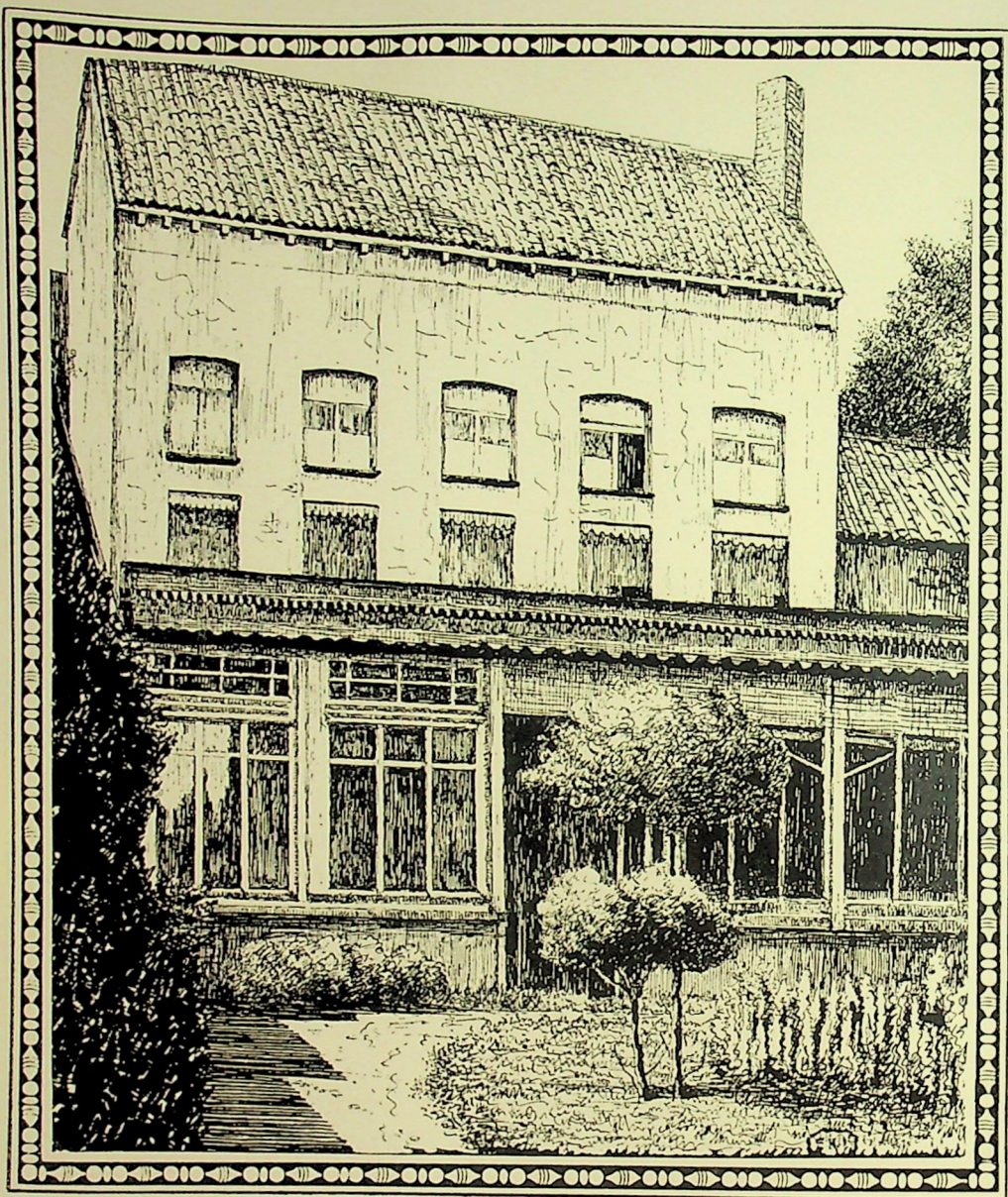




THANKS BE to Thee, my Lord Jesus Christ,  
For all the benefits Thou has given me,  
For all the pains and insults Thou hast borne for me.  
O most merciful Redeemer, Friend and Brother,  
    May I know Thee more clearly,  
    May I love Thee more dearly,  
    May I follow Thee more nearly.      Amen.

*A note on the Picture and the Prayer will be found on page 118.*





THE BACK OF TALBOT HOUSE, POPERINGHE, FROM THE GARDEN

*From a drawing, made in 1927, by Major E. H. Lovell, late R.A., of Catterick Group, and presented to the  
Cowes and East Cowes Group, I.O.W.*



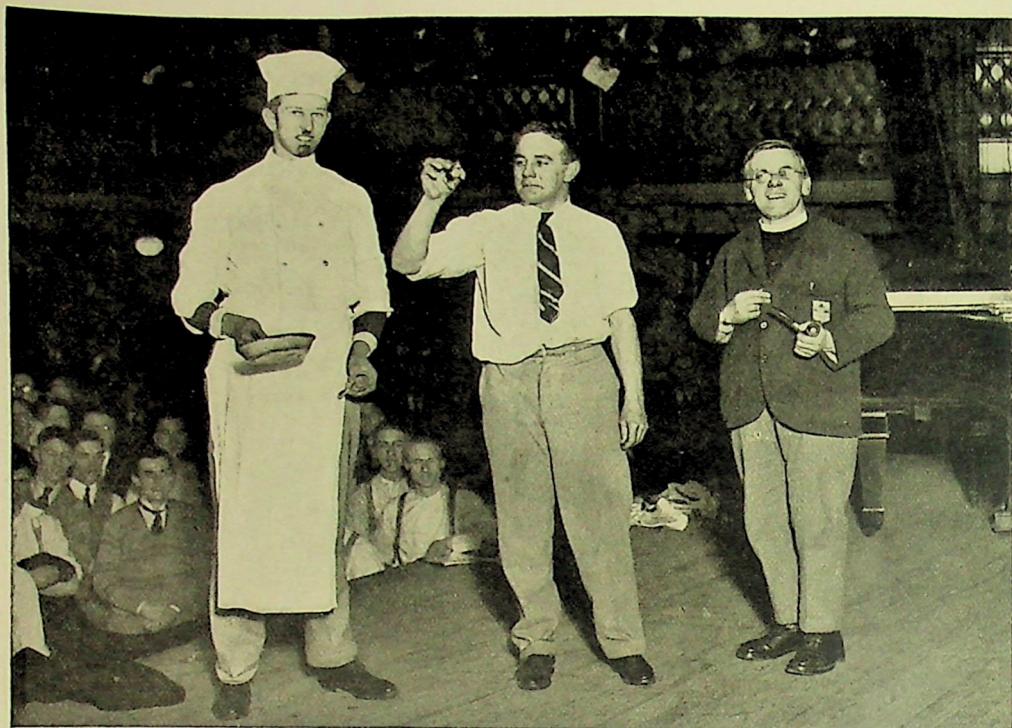


*Photograph by Elliott & Fry.*

# LONDON TOC H RUGBY FOOTBALL CLUB: 1ST XV, WINTER, 1928

*Outside the Pavilion, Toc H Sports Ground, New Barnet, Herts.*

|                               |                               |                            |                                  |                               |                                |                                     |
|-------------------------------|-------------------------------|----------------------------|----------------------------------|-------------------------------|--------------------------------|-------------------------------------|
| D. R. Batchelar.<br>(Mark II) | H. K. Hill.<br>(Mark VII)     | J. R. Vernon.<br>(Mark II) | H. Verdon.<br>(Mark I)           | G. A. Cockman.<br>(Southgate) | R. P. Vanderpump.<br>(Enfield) | G. F. Gowland.<br>(Enfield)         |
| H. L. A. Green.<br>(Ealing)   | W. A. Ballard.<br>(Hampstead) | D. A. Tailby.<br>(Barnet)  | E. Treacy.<br>(Capt., Hampstead) | C. Cornelius.<br>(General)    | D. H. B. Arber.<br>(Enfield)   | T. B. Beech.<br>(Hon. Sec., Barnet) |
|                               | R. S. Paterson<br>(Enfield)   |                            |                                  | H. J. Hill<br>(Islington)     |                                |                                     |



*Photograph by London News Agency.*

# TUBBY'S PANCAKE PARTY, SHROVE TUESDAY, 1928 : AFTER THE "GREEZE "

*On the platform of the People's Palace. The winner, BOB FLINT, Jobmaster of Mark III, in the centre, holds up the largest piece of pancake; on the left the "Chef," FRANK TURNBULL, Secretary of Sidcup Branch; on the right, TUBBY; in the background, some of the "Greezers."*



## TUBBY'S PANCAKE PARTY

PARADOXICAL as it may seem, the London membership of Toc H as a whole sees less of Tubby than their brethren in other parts of the country. In London he is the Vicar of All Hallows—and that implies an absorbing variety of activities such as comes within the scope of few churches; and he is the “chief” in a busy office dealing with matters nearly as many (though not of the same kind) as Mr. Selfridge handles; and he is the correspondent, often weary but still unwearied, upon whose table every morning lie fresh letters from all the ends of the world; and he is—heaviest burden of all—the thinker who, sitting or kneeling alone in a little room facing Eastwards across the Tower, must spend many night hours, which bring quiet but not sleep, in making decisions vital to the future of a world-wide movement. It is when he leaves London (carrying, it is true, as many “office” papers as will go into that bulging despatch-case) that he gets among the members and lives for a little in the heart of a provincial Branch or Group. Hence the institution of the Pancake Party—on one night of the year, at any rate, Tubby is “at home” to London members only. The night, of course, is Shrove Tuesday, the eve of Lent and the eve of Spring.\* This year the connection seemed clear, for the sun on the morning of Shrove Tuesday broke through a rosy haze over London streets and was shining at mid-day out of a tender Spring sky. Probably it added a touch of well-being, if such were needed, to the spirits of those who gathered after dark at the People's Palace for Tubby's Party.

There was one notable absentee from the gathering of the All-London clans. The Patron found he could not accept the invitation, for “he did not get back from a long day at Derby till about 9 p.m.”, but he sent a message: “His Royal Highness doesn't quite know what goes on at a Pancake Party, but has no hesitation in sending his best wishes to all present for a very enjoyable evening.” From start to finish the evening was characteristic and complete. To begin with, the hall has 1,500 seats, and over 1,800 tickets were applied for and issued to London Toc H and L.W.H.—and isn't overcrowding a mark of Toc H from Poperinghe nights even until now? This great hall is accustomed to be filled again and again with enthusiastic East End audiences, but the giant white sculptured figures of the Queens of England which stand round its walls have never looked down on a keener crowd than Toc H. George Moore played them in on the organ, and the evening opened with a rare touch of the Old House itself. For Dick Horn, once of the Queen's Westminster Rifles, of the old Divisional “Fancies” and of “Bow Bells,” led *Rogers*, with “song and dance,” just as he had led it in 1915 when Talbot House heard it for the first time. An overflowing hour of music followed, alternately from the Concord Singers (a new quartet of splendid richness) and Kennerley Rumford. The Singers held the whole crowd still while, with a magical *crescendo* and *diminuendo*, they made “the hundred pipers and a' and a'” come marching out of the far distance on one side of the hall, pass by with skirling pipes and a loud cheer, and disappear into the far distance on the other; they touched the springs of beauty in their singing of *Shenandoah*; they set feet tapping with *Billy Boy* and *Follow the Plough*. And Kennerley Rumford richly earned the storms of applause he got—and paid generous interest in encores—with his ringing notes and the perfect clearness of every word he sang. The rousing *Yeomen of England*, Stevenson's *Requiem*, *When the swallows homeward fly*, Masfield's *Sea Fever*, Martin Luther's lovely carol of “the little Lord Jesus asleep in the hay”—here was a repertoire for ever yone.

Then—enter the Pancake itself. This was made with every due ceremony of the Pancake “greeze,” after the ancient tradition of Westminster School. For was not Rex Calkin, himself an “Old Westminster,” the master of ceremonies? A big pitch was cleared on the floor of the hall below the platform, and the “greaser” (one champion from every London Branch and Group) were paraded in a wide circle—minus coats, waistcoats and collars, sleeves rolled up,

\* Scholars of German know that this is two ways of saying the same thing: *Lenz* (our Lent) means “Spring.”

jaws set, eyes front. The "Chef" (afterwards identified as a Sidcup member) made a dramatic entry from the wings, clothed proper in white, tossing and catching his pancake in the pan (like a tennis-player toying with the ball between sets) as he came. The pancake suddenly rose beautifully from the stage, turned in the air and slapped clammily on the centre of the "pitch"; the whistle blew; the players charged. What followed looked in the first instant like a rugger scrum—thirty-a-side—and at the end of one minute (when the whistle blew for "Time") like the assassination of a referee. In the end Mark III was found to hold the largest shred of pancake and was by Tubby duly awarded the prize—a real golden sovereign—(on condition that it was devoted to the Endowment Fund), and a Confederate fifty-dollar bill, dishonoured paper from the American Civil War.

Before the pandemonium of struggling "greezers" and shouting "backers" had ceased, George Moore was seen to be playing the organ. The music of the *Masque of the Lamp* gradually emerged, and presently the audience came to its feet for the *Hymn of Light*: "High over all, Love sceptred and crown'd"—Ogle's soaring tune filled the whole building. The time-honoured ritual followed; the lights died out; no face was visible save Tubby's in the light of the Lamp, no voice heard but his, summoning us to "proud thanksgiving." It is not needful—even were it possible—to describe the Silence which made London members one with their "furthest kindred in Toc H" and with the Elder Brethren themselves, the family unseen but unforgotten.

Then Uncle Harry took the stage for half an hour. And this was most right. For Harry Ellison, three years ago, was the pioneer of Toc H development in London; he laid down the lines of its advance, though he cannot have foreseen how fast and how far that advance was to go. And the apprenticeship he served in London has led to master-building on a scale then undreamt of. "Back from Canada and off to South Africa," said the programme, and so Uncle Harry was to give us the gist of his experience in two missionary journeys for Toc H across Canada, from sea to sea, and to bid us farewell before sailing a week later to South Africa for another long and arduous spell of work. Toc H, the family men are looking for in every land, he told us; Toc H, the spirit which can draw men and change them and their country; Toc H, the very figure of "spiritual energy"—looking out to the far horizon and beyond it, as Watts' great bronze figure of *Physical Energy* looks out from Cecil Rhodes' monument at the Cape towards the limits of Cecil Rhodes' dream in Rhodesia; Toc H, based upon the only Foundation which is everlasting.

Tubby followed. He began at once with the People's Palace itself, that "fulfilment of a great dream for the people of East London. The East end of a church is specially sacred; it is in the East End of London that the best Christians in London are to be found." There followed a picture (lit up with that swift simplicity of phrase which is a wonder and an illumination when Tubby speaks) of his first touch with the East End—his own mother's party of East End mothers going out for the afternoon to Bricket Wood; himself as a child watching the city children gathering wild flowers for the first time; the flowers, already drooping in hot, sticky hands, dropped into the mothers' laps as they sat gossiping on the grass—and then, as if miraculously revived by those working fingers, the flowers set in order, tied into posies to take home. "We are to bring our drooping flowers, our service so sadly, badly attempted and done, to God's Hands which alone can order them and use them."

*Jerusalem* was sung—no festival in Toc H now seems finished without Blake's white-hot words—and, in the light once more of the Lamp, Tubby led us in the Lord's Prayer, the Toc H Prayer and (also said by all) John Oxenham's simple petition. (See February JOURNAL, p. 69). And so good-night. The great crowd, dropping offerings into jingling frying-pans at the doors as they went out, found itself out in a thick river fog in the Mile End Road, and marched, singing joyously, to its west-bound 'buses and trains.

B. B.



## IN MEMORIAM: TREVELYAN THOMSON

ON February 8 there passed forward Trevelyan Thomson, Alderman and Liberal Member of Parliament for Middlesbrough, and one of the most devoted members that Toc H has had since the first days. He died in a London nursing home on Tuesday: from Thursday to Saturday his body rested before the altar and the lighted Lamp in All Hallows, whither his ashes returned, after the cremation at Golders Green, for the funeral service on Saturday afternoon, and there "they will find rest until the resurrection day." "I know he would be glad of that," said Tubby to the little congregation of relatives, citizens of Middlesbrough, friends and Toc H members. "Many times he came from a busy night at the House to walk up and down this church. I was with him during the last night, and up to the time he lost consciousness he was praying and asking for prayers. He was praying until his voice just died away and sleep began, from which the great awakening has come with new energy, new power, new purpose, new fulfilment, where the hindrances of the world are known no more."

A memorial service, attended by many of his political friends, was held at St. Margaret's, Westminster; it was conducted by Canon Carnegie (Chaplain to the House of Commons) and Tubby. The memorial service held on February 13, with the lighted Lamp of Maintenance in the midst, in St. Hilda's Parish Church in his own town, opened with the words "With proud thanksgiving let us remember our Elder Brother"—with sorrowing pride and with thanksgiving indeed for a life of strenuous service and constant faithfulness. Let us quote from the remembrance of two or three of "Tee Square's" fellow members in the Branch:—

"In the summer of 1917," writes one, "I was in camp near the Poperinghe-Reninghelst road. On the opposite side of the road was a labour camp which included a platoon of pioneers under the charge of Sergeant Trevelyan Thomson. The chief business of 'Tee Square' and his men was to keep daily in repair the wooden sleeper track which led to the support lines at Ypres. These repairs were almost invariably carried out under considerable shelling, and when the workers returned to camp they were subject to air-raids 'by numbers.' About this time 'Tee-Square' met a Middlesbrough man in 'Pop' and said, 'If, in writing home, you mention that you have seen me, please do not hint that we are in a forward area, as all my people believe me to be in a perfectly safe district.' He was 'over military age'—but only technically so."

And here is a picture from the early days of post-war Toc H by one of the Branch Padres:—"It is seven or eight years since I first met 'Tee-Square.' The incident is so clear in my mind and is so typical of the man as I have come to know him since, that I think it might well be added to our united tribute. It was during the winter 1920-1921 (I think) when I was an undergraduate of Oxford. Toc H was just emerging. A few of us were talking about it—George Moore, Mark Robinson, Jack Malcolm and others. Some looked upon it as just another organisation claiming the attention and enthusiasm of the present ex-service generation without it having any vital connection with the post-war 'young gentlemen.' Tubby came down once or twice to stir up the 'old hands.' The Oxford Union was secured for a big meeting, and it was in many ways a unique meeting for Oxford. The President of the Union occupied the chair and the speakers were Lady Byng, 'Hunter Bunter,' 'Tee-Square' and Tubby. I believe that was the first time I had heard of Middlesbrough! 'Tee-Square' talked about nothing else. He fired me then—though I never thought I should end up as a curate in Middlesbrough! He had a wonderful gift for impressing strangers with the needs of the industrial North. That meeting really laid the foundation of the cordial relationship between the 'Town and Gown' sections of Oxford branch, and 'Tee-Square's' speech contributed not a little to that end. It brought home to many, amidst the beauties of the 'Celestial City', the claims of industrial centres where unemployment, heavy taxation and acute distress have embittered noble-hearted men."

Lastly, from another pen, an impression of the active Branch member :—

“ ‘If you chaps will excuse me I will be getting along now, as it is a strong head-wind I’ve got to tackle on my push-bike.’ So, with a cheery smile and a ‘good-night’ all round, Trevelyan Thomson, M.P., left us about 10.30 to face his seven-mile ‘trek’ home. Just an incidental happening in the very early days of the Branch but one that still remains with the small band who sat round Tubby that night listening to words of Toc H wisdom. Following an overnight journey from London and a strenuous day at his office ‘Tee-Square’, in his unquenchable enthusiasm for Toc H, refused to acknowledge bodily fatigue until he had added his quota to that foundation building of the movement on Teesside. He was our first secretary until his public duties became so engrossing, even for his tremendous energy, that he had to relinquish the job to less busy shoulders—not without regret, we know. And equally did he regret his inability to keep close personal touch with a boys’ club in the old part of the town which he jointly founded many years ago. The Branch made it one of its first jobs of work to make contact with this club so dear to his heart. Now he is with the Elder Brethren. But we can never forget the memory of one who dedicated his earthly life to the service of his brothers ; and the remembrance of him will, at all times, be a glorious example to us in Toc H who knew him.”

## DE-CENTRALISING TOC H

### *A Conference at Reading—January, 1928*

AS Toc H grows at home and abroad the question of *Decentralisation* is bound more and more to arise, and the process of decentralising has indeed been going forward by natural stages for some time. Up till May, 1923, for instance, London figures in the list in the JOURNAL as Branch No. 1, with “Headquarters” as its Secretary ; nowadays “London” means a Federation, with its own H.Q. staff, of over sixty Branches and Groups, organised in three Areas, with their Area padres, and seven Districts, with their District secretaries. And England itself has fallen into a dozen big Areas, all more or less natural according to local feeling, “the lie of the land,” railway communications, etc. Inside the Areas themselves Branches and Groups which find themselves within easy reach of each other have held conferences, meeting informally but regularly, which in some cases still remain in the informal conference stage (*e.g.*, Tyneside, Teesside), and in others have become regular Federations (*e.g.*, West Yorks, South Yorks, Manchester) recognised officially by the Central Executive. Anyone who thinks he sees in this growing organisation the dreaded hoof-marks of the “brass-hat” should look more closely ; he will find that it has been brought about by the members themselves to meet their own needs. An example of how this process of decentralisation begins and goes on, in response to the desire of the membership, was given in the December JOURNAL (p. 477). It has always been obvious that the present “Home Counties” Area is not a coherent unit and cannot be permanent ; there is no common ground for regular meetings between Toc H in Kent and Toc H in Bedfordshire, or between Oxford and Tunbridge Wells. And already members in several different parts of the straggling Area have begun to get together, with no prompting from H.Q., to discuss local Federations of their own. One such discussion, briefly reported in the December JOURNAL, occupied a Conference of members from Reading, Oxford, Slough, Godalming, Guildford, Weybridge and Woking, called together by Reading Branch on October 22–23, 1927. They debated as to what would be the best centre for a new Area, as to whether they could afford to employ a full-time Padre or Secretary or Jobmaster, etc. They came to certain broad conclusions, but referred these matters back to their Branches and Groups, and decided to call in the General Secretary from H.Q. to advise them at a subsequent conference in January.

This second Conference met on January 21–22. S. W. BROWN (Reading), from the chair,



stated the position, and then a Reading delegate read a resolution, proposed by his Branch that a Thames Valley and District Federation be formed, under certain conditions.

R. C. GRANT (General Secretary), called upon to speak, outlined the development of Toc H London into Areas and Districts with honorary officers, held together in a central London Federation with a paid full-time staff. He pointed out that the effect of this organisation had not been to hamper the life of Branches or Groups, but to pass on information, to prevent work overlapping, to help the weaker units, and to promote a larger fellowship throughout. He said that de-centralisation was becoming more and more necessary as Toc H increased at an average rate of ten new Groups a month; while the number of H.Q. officers who could travel round to visit them did not increase. "De-centralisation in Toc H," he said, "is a very difficult thing, because we are such a family. There is a very strong feeling amongst families that the ordinary form of de-centralisation which results in setting up all sorts of channels of communication between the parent and the child is going to break into the close family feeling. The only method of de-centralisation we can have, therefore, is by members of the family who can get together meeting regularly in order to help Headquarters in their particular districts; that is the main object of what at present we call a Federation."

Reading heartily endorsed this view. "The uppermost thought in our minds when our Executive met and suggested a Conference was 'H.Q. have done so much for us—what can we do for them?' Our object in forming a Federation is to learn from other Branches and Groups, to share their advantages, to enjoy their fellowship, and to help to spread Toc H." Oxford supported Reading—with two reservations: they thought the Thames Valley too large an area for one Federation and they doubted whether the expense of a paid man could at present be met. Guildford and Weybridge, having previously consulted each other, also had doubts about the size of the proposed new Area. Weybridge, which for some time had been contemplating leaving the London Federation in order to help start a Surrey Federation, now suggested that the Area should either be divided between two Federations or that it should be worked in two parts; a Surrey Committee should be created to cover Weybridge, Woking and other places in East Surrey. With this proviso, they were anxious to work with the other Branches and Groups present at the Conference. Godalming, Slough, Farnham and Farnborough all paid tributes to Reading (which that Branch modestly deprecated) and wished to work with it as the centre of the new Area. Reading then withdrew their original resolution, and substituted one which, after discussion and amendment, was carried unanimously as follows:—

"That this Conference resolves that there be an immediate formation of the Thames Valley and District Federation, to be composed of ten Branches and Groups and such Branches and Groups as may be admitted by the Federation; the affairs to be administered by a Committee composed of two delegates from each Branch and one from each Group; such representatives, in addition to their position on the Central Committee, to be also representatives on local Sub-committees for the administration of their own Districts. The Area Padre and Secretary (paid or unpaid) to be *ex officio*."

A second session of the Conference was held to arrange certain practical details in giving effect to the morning's resolution: (a) The first meeting of the Federation Committee was fixed for March 4; (b) Weybridge Branch to prepare the agenda and forward it to the Reading Secretary for circulation to the Branches and Groups concerned; (c) the definition of the actual boundary of the new Area to be left to H.Q.

Padre Tom Garaway then gave a talk on the office of Pilot, which was followed by a general discussion. He closed the Conference with prayers.

Thus ended a business gathering which, in its spirit of give-and-take and its conclusions was a good example of the sound building of Toc H by the members themselves. B. B.

## A PICTURE AND A PRAYER FOR PASSIONTIDE

**B**EFORE the next number of the JOURNAL comes out Easter will have come and gone, and the incomparable drama of Love conquering hate, which is the theme of Holy Week, will have passed once more through the minds and hearts of millions of men and women. The picture which is reproduced on a small scale opposite page 112 was made by the artist, Mr. Jackson, with a definite aim in view. He has tried to get away from the smooth conventions by which Calvary is too often depicted. "It is finished." Evening is coming across the sky, and the Hill is already deserted by the crowd of vengeful sightseers. The spears and standards of the Roman guard are seen departing over the brow: their dreadful duty is done. Only the chief mourners remain, and they are taking (as it seems to them) their last farewell. Even the impenitent thief in the background, who has turned his face away from his Saviour, has one human friend to weep for him at the end—an original and moving touch in this picture. And as the friends turn sadly away they do not lift their hooded faces upwards—else had they seen the radiant glory which shines from the Cross from that day until now and for ever.

This little monochrome reproduction cannot give fully the impressiveness of Mr. Jackson's original coloured lithograph (it measures 2 ft. 5 in. by 2 ft. 7 in.), which—as the Chapel at Pierhead House, Wapping, already bears witness—makes a very fine picture for a Toc H chapel or room. The lithograph can now be obtained, at the extremely low price of 3s., from the publishers, Challenge Books and Pictures, Ltd., 24, Great Russell Street, London, W.C.1.

*The Prayer of St. Richard of Chichester*, here printed below the picture, is already familiar to Toc H members. It was first printed for us in the JOURNAL of October, 1923, with the following note by Tubby: "I believe I am correct in saying that attention was re-directed to this ancient and moving prayer by an accident at a Scout camp some years before the War. The Scoutmaster, who then had begun to introduce it to his boys, was drowned in attempting a rescue, and in his memory the troop adopted the prayer, whence it afterward spread, and through being printed in the Scout Prayer Book, found its way back to many minds."

St. Richard of Chichester is commemorated in the calendar of English saints on April 3, which falls in Holy Week this year. He was born at Droitwich, studied at the Universities of Oxford (of which he was later Chancellor), Paris and Bologna. He was elected Bishop of Chichester in 1245, but Henry III, who had another (and quite unfit) candidate for the bishopric, seized all the revenues and reduced St. Richard to living on charity. Throughout this crisis he "witnessed humbly" and unwaveringly, going about to every town and village on his appointed pastoral business. After two years of this royal persecution he came into his rights, and remained a faithful and noble-hearted bishop until his death at Dover in 1253.

## MULTUM IN PARVO

♣ To the deep regret of all who knew him Sir LUDOVIC PORTER ("LUDO" Mark VII), the much-loved Eastern Secretary of Toc H, passed over on March 9 at Stratford-on-Avon. A further notice will appear in the April JOURNAL.

♣ A meeting in the HOUSE OF COMMONS, organised by Major Cawen, M.P. (Hull Branch), and addressed by Tubby and Barkis, was held on February 29. Mr. Amery took the chair and over 40 Members attended: they decided unanimously to form a House of Commons Group of Toc H.

♣ Sir REGINALD MAY (York, late Chairman of the Central Executive), having resigned his seat on the Central Council representing Mark I, has been nominated to represent Hull, York, Goole, Grimsby and Gainsborough.

♣ Dr. M. J. RENDALL (late Headmaster of Winchester) has joined the Schools Advisory Committee.

♣ Padre F. G. REEVES will take up duty after Easter at Birmingham as Area Padre; Padre H. C. MONEY (Weybridge) is appointed Association Padre for duty with the L.W.H.



# NEWS FROM BRANCHES AND GROUPS

## The Royal Navy

*(The Editor took up the closely typed foolscap sheet of news sent in by G. Cumberworth, Job-master of the "Ramillies" Group, sighed, set his teeth, and prepared to "cut" it to six lines—as he had done with many another Branch contribution that night. As he read on, the blue pencil dropped from his hand. It was too jolly to be "slaughtered": let it stand just as it was written).*

Since the Toc H Group H.M.S. *Ramillies* is the first official Group to function in the Senior Service, a few lines concerning it would no doubt be of interest to readers of the JOURNAL, and more especially to those members who are in the Navy and who feel it impossible, within the conditions peculiar to life afloat, to run a successful Group which can translate into action the principles for which Toc H stands.

Easter, 1927, saw the inauguration of the Group by the then Chaplain, the Rev. J. Archibald, B.A., and by one member, Leading Seaman G. Cumberworth, and it had the honour of being actually launched by Colonel Grant soon afterwards (see August JOURNAL, p. 350). The Group now number twelve, despite the fact that it lost its first Padre and four other members, through transfer, at one blow.

The facilities for working which obtain ashore do not so readily present themselves to us afloat. Nevertheless, real work can be done, more especially in a way in which land Groups cannot function. For example, since the *Ramillies* left England in September last it has been possible to aid in the starting of the MALTA Group, and during the weeks there every advantage was taken to participate jointly in the periodical meetings. Then again at FREETOWN, Sierra Leone, members of the Group were enabled to get into touch with the Bishop, and, although it is early days to prophesy, it is the hope of the Bishop to be able to gather round him a sufficient number of the comparatively small white population there to form a Group. Certainly his hopes were revived, and he envisaged especially

work amongst the Officers, N.C.O.s and men of the local unit of the West African Regiment. We had the privilege of initiating the Bishop later on Board, together with our own Padre, into full membership.

Again at LAGOS, in the Nigerian Protectorate, it was pleasant to shake the hand of the Captain of the passenger tug provided for the "libertymen" by the Nigerian Marine, and find in him a Toc H man. Incidentally he showed the true Toc H spirit the last night we were there, for though he had been looking forward to attending a meeting of the local Group that evening, he volunteered his services for the last trip to the ship with those who had stayed ashore until the last moment. Their Padre, the Colonial Chaplain, was also a great help to the *Ramillies* Group and to the ship as a whole while we were there.

Space will not allow greater details of visits to hospitals, work with Scouts at the ports of call, and of the seed sown at GIBRALTAR, but as we move from port to port it is almost uncanny how the Toc H member is spotted and the hand-shake is electric. It will be seen that the Toc H Group in one of His Majesty's Ships has opportunities of encouraging and helping on the good work in many and various parts of the world, where Groups would ordinarily be more or less isolated. It is felt that much could be done in this way, with great benefit to Toc H and to the R.N. member himself. The latter feels that he has a definite interest and object when he visits the different ports, in place of a good deal of aimless wandering about; in fact he has ready-made friends to meet.

It must not be thought, however, that Toc H opportunity in the Navy occurs only, or even chiefly, ashore. The ship herself presents an ideal field for useful work, for with a company of eleven hundred, the vast majority of which are under twenty-five years of age, and frequently away from home on a foreign station, one cannot fail to understand how much can be done under such conditions.

Until Toc H had been well tried out, it was not certain how it would fit into the organisation and environment of one of H.M. Ships, but it is felt that it can now be said, with every confidence, that it fits in remarkably well. In the *Ramillies* we have had the exceptional advantage of two visits from Colonel Grant, who was able to tell the whole ship's company about Toc H, so that there was no misunderstanding at the outset. We feel that as the knowledge of Toc H spreads among officers and men of the Navy, more groups will form, to the great benefit of the Navy, Toc H, and the members themselves.

*And here is an extract from a letter, written to Ronnie Grant on 3.2.1928, by Leading Signaller Turnbull (Plymouth Branch), on board H.M.S. "Emperor of India," at that time at Gibraltar :*

"I have been scouting round on board here, securing one chap, who, though not a member of Toc H, had the pleasure of staying at MARK II for a few days, and he was delighted with his reception and the way in which everyone treated him. When I approached him on the subject of Toc H, he jumped at it; so I'll take him along to Plymouth Branch when we return to our home ports. I have also two more 'under observation'—will limber them up to Plymouth on return. A new Padre joined the ship recently, so am going to have a yarn with him when I spot him loafing round the Upper Deck next time. . . . Have you any record of any members on shore at Gibraltar? I have searched my Diary and

JOURNAL for January but can find no trace of anyone. If you have the names of any members and let me have same—why, I'll be delighted and will just clamber on shore to greet them and let them know they are still in touch with the Old Home Country, not only in spirit but in flesh. I had rather an amusing experience last night when on watch. The *Ramillies* called in here 48 hours ago en route for Malta, but we were outside exercising all that time and did not return to harbour until last evening. Well, as I was on duty until midnight and the *Ramillies* was to sail at 9 a.m. this morning, I made a signal across to Morris L.S.A. and May S.P.O. (Leading Signalling Artificer Morris and Stoker Petty Officer May of the 'Ramillies' Group). This is what I made:—'To Morris L.S.A. and May S.P.O. from Ldg. Sig. Turnbull, Plymouth Branch. Sorry unable to come over and see you. Good luck.' About half an hour elapsed, and lo! I saw the *Ramillies* calling up the *Benbow*. The following was passed:—'To Ldg. Sig. Turnbull. All right. Going strong. Best of luck from Ramillies Group.' I called up the *Benbow* and told the Signaller on board that waggon that I was Turnbull. He wouldn't *savvy* and persisted in making —'Message from Ramillies was addressed to Midshipman Turnbull.' Why, I would give pounds to have seen that midshipman's face when he read that message on it being reported to him! 'Tis rather a good thing I looked over in the *Benbow's* direction when I did—otherwise I should never have received that reply."

## London Federation

A Northern District Guest Night was held on March 2 at the Wesleyan Church Hall, Finsbury Park, when Alex Paterson spoke. BARNET celebrated their seventh Birthday on February 14 with a service, followed by a Guest-night. Several members belong to the blood transfusion service. A dance recently held in aid of the Barnet Sports Ground Camp Fund was a great success. Meetings every Tuesday at Hilltop Restaurant, High Street. ISLINGTON are organising Marigold Day

in their Borough. Meetings at 100 Canonbury Road: April 3, Discussion on Jobs. WOOD GREEN again this year gave a party to the children of the local Myopic School. They were ably assisted by members of the local L.W.H. Group. Members continue to do jobs for the J.O.C. Guest-night at the Adult School, High Road, on March 22, when Peter Monie will talk on the League of the Lamp of Maintenance. ENFIELD are engaged on a Social Survey. A committee



of Branch members is pressing for the scheduling of local land as playing fields. Meetings at 10, Private Road: March 13, R. R. Calkin speaking. HACKNEY members have undertaken After-care Work. Meetings at St. James' Church schoolroom on March 15 and 19. HIGHGATE collect bottles for a clinic, and have recently undertaken After-care work. Meetings at "The Tea Kettle," High Street: March 15, Dr. Talbot on the League of Nations. HOXTON are still running their four Boys' Clubs. Their second Birthday Party will be held at the Lombard Lounge, Lombard Street, on March 21. Supper, 7.30; tickets, 2s. each from Secretary. Please bring ladies. Meetings at 46, Harman Street, March 7 and 16. EDMONTON now run a club for Deaf Men and Boys. Meetings at 191, Fore Street (near Silver Street). WALTHAMSTOW are running a cripple parlour. A concert recently held in aid of a local hospital was most successful. Meetings at the Y.M.C.A., Church Hill, on the 1st, 3rd and 5th Mondays of every month. MUSWELL HILL "Grove" is still groping, but hopes to be recognised before long. Meetings at "Milady's Cafe", Colney Hatch Lane, on March 14 and 28. Will all General Members and others interested in proposed Groups at NEW BARNET, NORTH FINCHLEY, PALMERS GREEN and TOTTENHAM please communicate with the District Secretary.

The *South Eastern District* meets every Tuesday at 1.15 at the All Hallows' Lunch Club, 7, Tower Hill, for very informal proceedings. MARK XV. hold a Guest-night on February 23, when Padre "Bill" Money speaks on "Rovering." GREENWICH held a very successful first Birthday Party on February 6, which has resulted in a rush of new probationers. Barkis, Ludo and Broch were the chief guests. SIDCUP are having a supper on February 16. Recently they went for a Sunday tramp (in torrents of rain) and arrived at Chislehurst; they decided to hold a Guest-night at the Old Druids' Altar in April. LEWISHAM have a concert on February 23, which the Mayor has promised to attend.

In the *Southern District* KENNINGTON deserve a special mention for their two children's parties at Christmas; 400 on one occasion, and 50, at Quinn Square, on the other. CROYDON have launched a great campaign for extension in their district, opened on February 4 by a first meeting at which Tubby, Ronnie Grant, Padre Edward Woods and Padre Pat McCormick spoke, under the chairmanship of Barkis. This meeting was followed on the following day by a crowded service, combined with the British Legion. And now there seems every hope that the follow-up meetings which have been held in COULSDON and CARSHALTON will result in new Groups in those places. BATTERSEA AND CLAPHAM, 16 of whose members visit the Roehampton Hospital, working in teams of four, have, we think, hit on a new and good idea. One of their members who runs a Boys' Club has trained a concert party from among the boys of the club and taken it to the Hospital, where it was greatly appreciated. Not a bad way to introduce the club boy to the idea of service.

In the *Western District* there has been much activity in starting new groups. FULHAM has got well off the mark and is busy finding jobs for 12 new members and 16 probationers, while Barkis will stir up more enthusiasm at a meeting to be held on March 2 at St. John's Hall, North End Road, Walham Green. While taking on a new job for the hospital, EALING has had its hands pretty well full in tending its now lusty offsprings, ACTON and SOUTHALL, both of which Groups have made an excellent start. Acton has held some stirring meetings and the service at which the Rushlight was dedicated, and at which Padre Appleton preached, was well organised by the Group. UXBRIDGE, at the far end of the District, is coming more closely in touch through the link with Southall, and other Branches and Groups are coming to be interested in its efforts to provide headquarters. Guest-nights at MARK I. are: March 14, A. W. Oyler on "C.L.B. and J.O.C."; March 21, General Sir William Furze on "The Imperial Institute"; March 28, E. S.

Hadley on "Safety First"; April 4, F. Hinckley and G. R. A. Short on "The Toc H Ypres Pilgrimage of 1927" (lantern lecture); April 11, Beresford Ingram on "Blind Alley Jobs"; April 18, Annual General Meeting.

*London Sports Club, Rugger Section:* The congratulations of the Club go to Tom and Mrs. Beech on the birth of a daughter. The results of matches to date are as follows:—

| Points. |         |      |        |       |     |          |
|---------|---------|------|--------|-------|-----|----------|
| Team.   | Played. | Won. | Drawn. | Lost. | For | Against. |
| 1st     | 15      | 8    | 2      | 5     | 218 | 108      |
| A       | 17      | 7    | 0      | 10    | 196 | 159      |
| B       | 14      | 8    | 1      | 5     | 142 | 113      |
| Extra B | 8       | 1    | 0      | 7     | 37  | 156      |
| C       | 4       | 1    | 0      | 3     | 33  | 42       |

## Home Counties Area

From *Kent* CANTERBURY reports progress with its new rooms, now completely redecorated thanks to one member in particular who has devoted many evenings to the job; a carpenter's bench and a number of chairs have been given by members to furnish one room as a chapel. It is hoped that men of the composite battalion of the Guards, now stationed in the city, will make full use of these premises. Regular jobs are running smoothly and several new ones have been done. The WEST KENT (First Countrymen's) Branch, mastering the difficulties of work in a very scattered district, is very much alive; no one could have doubted that who attended the annual Branch supper, held at Otford, on December 15. About 70 sat down to table; Ronnie Grant (H.Q.) and McNeill (Maidstone) were among the guests and spoke. The Branch now works in four "Wings," each with its own Jobmaster. EAST FARLEIGH Wing welcomed the whole Branch to its parish church on December 8 for a service—the talk of the village for days—in the course of which new members were initiated; refreshments and a sing-song in the Men's Club followed. This Wing, which now has 19 members, held its Annual

The *Toc H Drama League* gave two excellent performances on January 31 and February 1 of "The Sport of Kings," Ian Hay's ever-green comedy, at the Scala Theatre, in aid of the funds of Toc H, of the London Hospital for Diseases of the Heart and Lungs, and of the School for the Blind. If names are to be singled out of a large cast, Robert Wilson and Wilton Austey, as the rapid young heroes *Algernon Sprigge* and *Sir Reginald Toothill*, Harry Peach as the whiskered old hypocrite *Amos Purdie*, Ewart Wheeler as his betting butler *Bates*, Charles Downing and Constance Trusson as his scandalous offspring *Joe* and *Katie* deserve special mention. But everyone played up until the fun at the end was furious. The Toc H Orchestra, conducted by W. T. Stone, played cheerfully between the acts.

General Meeting on January 13. Its jobs range from work with the Men's Club, to a Christmas treat to 170 children, and taking charge of a mental case, at a moment's notice, for a night and day until the hospital could receive him. OTFORD Wing, hosts of the last Branch Supper, combined with members of the Women's Institute in carol-singing at Christmas for St. Dunstan's, have helped to get the village Young Men's Club under way, and have a variety of jobs, besides holding weekly meetings. OFFHAM Wing has eight members and nine probationers, and is represented on all committees dealing with local activities. One of their jobs is keeping the new churchyard in order, and in January they made a new path through it, with materials supplied by a member. They also look after the village War Memorial. Outside their own place they gave a concert at Ryarsh on February 17 to help the village hall fund, and are assisting Mereworth to start a Wing of their own. PLATT Wing helps the village Men's Club, joined in the concert at Ryarsh and, also in combination with Offham, entertained the old folks on February 13. (A word is due to the enterprising Roneotype monthly *Jottings* of the West Kent



Branch, which in February reached its 16th number. Besides "Wing Whispers," it contains two pages of news from the Men's Clubs at Otford, Offham, Platt, East Farleigh and Addington, a page on the Wrotham Branch of the British Legion, an article for members' "better halves," practical advice on "burst pipes" and on "how to boil an egg without the assistance of a Woolworth sandglass")

From *Surrey*: GODALMING reports steady progress. Probationers come along in ones and twos. Among regular jobs are Scouting, helping a Boy's Club, and coaching boys in the town for examinations (this last job done by Charterhouse masters belonging to the Group). There are many odd jobs. The Group celebrated its Birthday by a service in the Parish Church, when Padre Tom Garaway dedicated their new banner, and a

party afterwards; visiting members came from Weybridge, Guildford and Woking.

In *Herts* and *Beds*: BROXBOURNE do not shun "brass hats"—Peter Monie visited them on January 6, Barkis on January 27 and Tubby (for their Birthday) on February 17. Meetings are being held on March 9 (Branch night), March 16 (Festing Bryant as guest), March 23, and March 30 ("Quex" of the *Evening News*). The BEDFORD "Tinkers" are specially keen about their work in Bedford Prison (don't forget that Tinker Bunyan did *his* great job in Bedford jail!). As prison visitors, by the terms of their appointment, are forbidden to rush into print about their work, details cannot be given here, but the attention of all members is called to a paragraph on this subject in the *Multum in Parvo* columns on p. 118.

## East Anglian Area

The FELIXSTOWE "Tic Tocs" had a busy month; they gave five concerts (including one at Ipswich and another at Clopton) and have extended their *repertoire* to include a small play. The Group at meetings has discussed "Christianity and War," with the aid of the "Copec" questionnaire, and has had some interesting papers besides. GREAT YARMOUTH is trying to organise a standing camp for boys during the months of July, August and September, and wish to call the attention of other Branches and Groups to the scheme *at once*, as they must book the site early. The Yarmouth Branch would make

all local arrangements; visiting parties of boys would pay their own fares and the net cost of food, and bring blankets and eating utensils. Enquiries should be made direct to the Camp Secretary, Stanley Lewis, 4, Marlborough Square, Great Yarmouth.

From *Essex* CLACTON-ON-SEA reports a very successful venture with *tableaux vivants* to help the tower fund, in response to an SOS from St. John's Church. The Executive Committees of Toc H and L.W.H. hold a joint meeting once a month to discuss the best ways of tackling certain work which concerns them both.

## East Midlands Area

A number of new "Gropes" are developing in the Area; ANSTEY recently "imploded" in force on Mark XI; LUTTERWORTH now meets weekly; HEANOR and HUCKNALL have been set in motion by Nottingham Branch; and renewed efforts have been made to get PETERBOROUGH going. ABINGTON held a Group service in the Parish Church on January 13, and now has its L.W.H. CARRINGTON has been

very busy moving house by its own manpower, and the new premises will be opened on March 3 by R. C. Grant from H.Q., after a dedication service at 4 p.m. The Group's corporate job of hospital visiting has been temporarily checked by smallpox. The Toc H Rovers continue their varied jobs—running the 87th Nottingham (Toc H) Scout Troop, doing staff work with other local Troops, and acting as Warden of the Scout's Training

Camp at Blackwoods. COALVILLE, which is looking for a new "stable" to replace the one they had to leave, finds that its "job" of writing letters to overseas Groups is most successful and brings very interesting replies. DERBY has had some good meetings. On February 4 they entertained 140 blind people with tea and a concert. HINCKLEY have acquired quarters of their own at Argyle House, New Buildings. LEICESTER opened the year with a Ladies' Night, at which the entertainment was a mock trial of a breach of promise case. On January 31 they entertained 70 children. MELTON MOWBRAY saw the New Year in at a midnight service in their own room, at which Sawbones conducted the ceremony of "Light." NOTTINGHAM have weathered a difficult winter owing to shortage of man-power due to business claims on members. They have maintained their work but been unable to extend it much. Prison visiting has become a very

important job. On January 23 NORTH-AMPTON discussed their annual balance sheet and resolved to raise the sum of £220 in 1928; members unanimously agreed to make a small weekly contribution. They have had talks on "St. John's Ambulance" and "Unemployment." LOUGHBOROUGH moves house in March to more central quarters (central between a brewery and a fish-shop), the Adult School, Ashby Square. Among many other jobs they visit the Deaf and Dumb Institute, the Poor Law Institution, the hospital, etc., and were called upon to escort damsels to the Mayor's leap year party for unmarried ladies! BARDON HILL have had some good meetings; they gave a concert in December to the aged and sick, with Loughborough's help. BELGRAVE, still seeking a home of their own, entertained 120 of the poorest children on January 4, and found themselves "growing 20 years younger" in the process.

## West Midlands Area

A summary of the progress of the Area in 1927, a year of rebuilding and consolidation rather than of wholesale expansion, may be of interest to the Family at large. Toc H is not much given to compiling statistics or believing them, but here are some interesting figures:—In January, 1927, the four *Branches* in the area (BIRMINGHAM, COVENTRY, NORTH STAFFS, and RUGBY) claimed 187 regular members and 14 general members attached. During the year, 34 regular members were transferred to the General Branch membership. Thirty regular and four general members were admitted during the year, and allowing for a number of members lapsed and gone to other parts, the present strength stands at 148 regular and 47 general members. The average age of membership in the Branches is 28 years. The *Groups* (CANNOCK, HANDSWORTH, HARBORNE, STAFFORD, WAL-SALL, WEDNESFIELD, WEST BROMWICH, WEST MALVERN and WOLVERHAMPTON) claimed 85 members all told in January, 1927. Forty-seven new members were received during the year, and after

allowance for members gone to other parts, the present strength stands at 117. The average age of membership in the Groups is 27 years. Taking the combined figures, results show that the percentage of new members made during the year is 3.85. Numbers may be misleading, but these cannot point to anything but very careful growth at a time when it is necessary to consolidate rather than to advance in numbers; and it realised also that the growth of Toc H must be in depth as well as breadth, with an increase in the numbers of families. It is good to know that in this respect Groups are well under way in King's Norton (Birmingham), Erdington (Birmingham), Solihull (Warwicks.), Kidderminster, Oakengates and Oswestry (Salop).

The formation of a "*Birmingham District*" is under consideration, and once established this will help in many ways to consolidate and extend the movement in Greater Birmingham. The "district" committee, partly elected by the families concerned, and partly appointed by Headquarters, will become a



sub-committee of the Central Executive, and be charged with special responsibilities of such a nature as to emphasise the duty of the individual member in building Toc H, as against the danger that development and extension may come to be regarded as the special tasks of the few. The future may see the formation of similar "districts" in other parts of the Area.

In the matter of *Service*, old and new jobs are being tackled, there being greater attention on the part of Jobmasters to the seeking of

permanent jobs for individuals—jobs which are going to last and which demand an intellectual contribution as well as the gift of spare time and physical energy. The co-operation of Rotary in several places is very real and a matter for mutual thanksgiving. Reports to hand from the *Pilots* of the various families show that this office in Toc H is well worth while, and those who have persevered at the job are hard put to it to realise how ever they managed before without this very necessary officer.

## West and South Yorks Area

BRIGHOUSE, one of the new Branches of 1927, had its Lamp dedicated by Tubby on January 29 in the Parish Church. In addition to Toc H members from Brighouse, Halifax, etc., the local Branch of the British Legion, the Mayor and other citizens were present. In his address Tubby made great play with the name Brighouse—"the house by the bridge." Toc H, he said, was a House building bridges—the bridge by which a boy might pass to

clean manhood and serviceable citizenship; the bridge between master and man in industry; the bridge of world-wide brotherhood across the Empire for men going overseas; the greatest bridge, across denominational gaps, to Jesus Christ. Unhappily Tubby was too tired to preach again at the evening service, as had been hoped, but Ted Davidson (Manchester) took his place and talked about Toc H progress in Australia.

## East and North Yorks Area

GOOLE organised a meeting on behalf of St. Dunstan's: it was held on January 16, and addressed by Sergt. Nichols, a war-blinded ex-Service man who has also lost the use of his hands. On January 22 and 23 the Branch celebrated its eighth Birthday. On Sunday morning there was a Communion Service in the Parish Church, and on Sunday afternoon a meeting at the Scouts' Hall: C. J. Magrath (Sheffield) spoke and Arthur Lodge (late Area Secretary) conducted "Light." On Monday evening in the National Schools Bishop Iliff (Branch Padre) held a rededication service, followed by a talk, etc. GRIMSBY,

having had a hard struggle, achieved its Lamp in 1927, and had it dedicated on January 25, in the War Memorial Chapel of the Parish Church, to the memory of Brig.-General Noble Fleming Jenkins, who was drowned last year in attempting to rescue a girl. After the dedication service a Guest-night was held in the Branch's new headquarters, at which Fred Molyneux (recently appointed Area Padre) and "Dusty" Miller (Area Secretary) spoke. The new headquarters, once a shop, has four rooms, of which three are to be used for a Boys' Club: the address is 29 Cleethorpe Road—meetings every Wednesday.

## Northern Area

From *Tees-side* MIDDLESBROUGH'S news this month concentrates on the death of Trevelyan Thomson (see p. 115), whose memory will be reverently treasured as a

pioneer of their Branch. At STOCKTON Sid Ray, known to many a caller at Little Talbot House, Ypres, and now the secretary at Stockton, will know that he has the sympathy

of all Toc H members in the loss he has sustained by the passing of his father. During the month the Area Padre dedicated the Lamp of the GRANGETOWN Branch to the memory of John Atherton Parnell Parnell, at a well-attended service in the Parish Church, padres and members from other Branches being present. ESTON goes from strength to strength and have been the means during the past year of providing an excellent scheme of hospital service for local residents on similar lines to the schemes of contributions arranged at the big works in the district.

Members of the *Tyneside* Branches and

Groups are co-operating to help the local Bureau of Social Research to make a census of Church attendance. At the Gibson Street House, NEWCASTLE, efforts are being made to provide Educational Classes for boys over school age who are out of work, and several members of the club there have become probationers of the newly established STEPNEY Group. MORPETH Group is as lively as ever, and the liberal diet of fish and chips served out at their Guest-nights seems to be a great incentive to good works. They have recently turned an old stable into a splendid Toc H headquarters.

### Lancashire Area

MANCHESTER looks forward eagerly to Pat Leonard's homecoming in March, and expects that he will be present at the Birthday Party of MARK IV on April 26: at the same time members realise that he will deserve a real rest after strenuous work in Australia. A Manchester story:—A lady recently asked Padre Paton-Williams if he could help her to interpret the 4th chapter of St. Mark: she had read Mark iv but could not find the reference to Toc H in it. (The Padre said he found sufficient evidence of the Gospel, even in the common room!) On March 30 Capt. MacCunn addressess ALTRINCHAM on "The R.S.P.C.A."

In the *Lake District*, attached to this lucky Area, STAVELEY Group made a big success of their Christmas carolling: they sang their way into the hearts of the village people and were able to send over £28 to St. Dunstan's. This little Group is happy and grows steadily in numbers; it holds good meetings once a month. Opportunities for jobs are not too numerous in the village, but during the year they kept the War Memorial clean, raised money for several local objects, and find themselves sought after as songsters in aid of various causes. WINDERMERE have a "free and easy" night on March 7, and talks on March 28 and April 11.

### Wessex Area

PORTSMOUTH held its Annual General Meeting on January 3 and elected officers for the year; on January 10 Commodore G. O. Stephenson gave a talk on "Emigration"—especially to Australia, which evoked a good discussion; January 17 was a "free and easy" evening; on January 24 the Branch said farewell at a supper to H. V. S. Hersee, a very active member, specially known for his service for the Deaf and Dumb: he goes to work in Sydney, N.S.W., where Toc H will gain a fine new ally; on January 31 members, drawn by lot, made five-minute speeches on subjects, also drawn by lot—a successful experiment; at the Guest-night on February 7 Padre Chad-

wick, S.C.F., gave a talk on Toc H. Jobs in hand include a Boy's Club, Discharged Prisoners Aid and C.O.S. work.

In the *Isle of Wight* Toc H is taking root well. The COWES AND EAST COWES Group, recently sanctioned, is already very busy. They have given several concerts at Parkhurst and Camp Hill Prisons, have helped the Isle of Wight Blind Association by escorting blind persons from concerts, etc., have provided referees weekly for hockey matches and instructors for the Boys' Brigade and the Girl Guides, etc. On February 5 the Secretary of the Cowes Branch of the British Legion talked to them on Earl Haig,



and the visit resulted in a real bond being established between the Legion and Toc H locally; on February 15 Lt.-Col. Murray (late Cheltenham "A" Group, now of Cowes) spoke on "Jobmastery." On January 31 fourteen Cowes members visited RYDE to help start a new Group there. The Mayor presided at a meeting at the Welby Institute; Lt.-Col. Murray talked on Toc H, the Vicar spoke warmly of its value as "a practical application of religion to every-day life"; and the Cowes Jobmaster described the work done. The Mayor joined up, and prospects

in Ryde are good. BEMBRIDGE has also made a start, at present under the wing of Cowes, and already the possibility some day of a "*Vetlia*" Federation of Isle of Wight Groups has been foreseen.

BRIDPORT, in its rather isolated position in West Dorset, finds itself, after nine months of life, flourishing. The Group has a Boys' Club with between 50 and 60 members, has supplied man-power for all sorts of charitable functions, and at Christmas staffed the dinner to 300 old folks—a really busy job. They hold their first Birthday on March 27.

## Wales

On January 28 CARDIFF held a great Festival, starting with a service in Llandaff Cathedral, at which the Dean dedicated the "Pritchard Hughes" Lamp, given to the Branch by the Bishop of Llandaff in memory of his son. The large crowd attending the service were much impressed by the ceremony of "Grand Light." A Guest-night, attended by about a hundred, then followed at Barry's Hotel. Ronnie Grant (H.Q.) spoke, and Padre Penry Thomas assured Toc H that the Free Churches would be heart and soul with them in South Wales.

Early in February a *lightning tour* made big changes in the Toc H map of South Wales. The "flying squad" consisted at the start of Lt.-Col. Grant (H.Q.), Lt.-Col. Davey (Bath) and Major Higgon (area Secretary, South Wales). The first meeting was at NEWPORT, where the existing Group has never had a really good start: the Mayor gave a first-class send off and good things should be in store. The speakers were put up for the night by the popular Chairman of the South Wales Council, Sir Sydney Byass. On February 8 an afternoon meeting was held in the Secondary Schools at PORT TALBOT, and an evening meeting at NEATH, well supported by Swansea, Port Talbot and the ever cheerful Maesteg members. It was a bumper meeting of the right type of men: the Mayor was all out to help and Port Talbot Group had done good publicity beforehand. Col. Davey here left the "Circus" and Padre

Owen Watkins (Deputy Chaplain General) joined it, on February 9, at CARMARTHEN, where a small afternoon meeting enabled Toc H at any rate to "show the flag." The evening meeting at MILFORD HAVEN was enthusiastic and a Group there seems certain. Twelve hundred good men and true from Milford constantly going to sea gives scope for an energetic Group's work. The "Circus" moved on February 10 to ABERYSTWYTH, in the vilest of weather, lunching *en route* with Canon Maurice Jones, Principal of St. David's College, LAMPETER, who invited them to hold a Toc H meeting there in March. As the training college for ordinands for the Church in Wales this should be fruitful ground, if the seed is rightly sown. At Aberystwyth three meetings were held, one for ladies at 4.30; one at 5.30 at the University, where the Principal was in the chair, plenty of questions were asked, and many fellows came forward; and an evening meeting at the Guildhall, with the Mayor in the chair and the British Legion much to the fore. With "Town and Gown" working together, Aberystwyth should go far. Thanks for excellent publicity arrangements and hospitality to speakers are due to Mrs. Guthkelch (late Secretary Manchester L.W.H., now Warden of Alexandra Hall, Aberystwyth).

COLWYN BAY, at present the only unit of Toc H in North Wales, finds its membership increasing and a keen spirit animates all. The attention given by the local Press to the

promotion of the Group to Branch status brought so many enquiries about the Lamp and Banner that it was arranged to show them both, with a card of information, in a window. Boys' Club work is going ahead and the Branch's campaign for the provision of playing-fields has met with great success. There have been excellent talks at meetings, including one

on "the influence of the English-speaking peoples on the world" which provided the subject of discussion at the next meeting, and one by Robinson (Bombay Branch) on February 13 on "India." Two Padre members are giving a series of sermons on "I believe," which are being well attended and set folks thinking.

## Scotland

In November a public meeting for Toc H was held in GLASGOW. Lord Blythswood came from a bed of sickness to open proceedings; Tubby and Barkis spoke. As a result some enquirers crossed the road after the meeting to visit Toc H headquarters and many came later: the membership to-day is higher than it has ever been. The Branch continues to hold monthly parties for Crippled Kiddies and gave them two big treats during the Winter; members now look after 129 wireless sets for the Blind; and at Harmony Row (Govan) have a Boys' Club with a fine membership—the Swimming Club has over 200 on the roll. Intending visitors to Glasgow will find many members learning new trades at 5, Canning Place, which is being got ready: only defaulters will be found at the old H.Q. at 140, Douglas Street! On January 30 the Branch set the first L.W.H. Group in Scotland on its way: 17 women have served their probation, been initiated, and have already proved their usefulness. On

February 9 Padre George Macleod came over from Edinburgh to address a public meeting at GOVAN which decided that a Group should be formed there: prospects are good.

DUNDEE Group, which enters these pages for the first time, was officially born on January 19, when Padre George Macleod came over from Edinburgh and, after addressing the Dundee Rotary Club at lunch, initiated the first 30 Group members in the evening. The ceremony, in which the Rushlight was passed from hand to hand, was most impressive. On January 22 the Group made its first public appearance at a concert in the Caird Hall, the proceeds of which were divided between the Dundee Royal Infirmary, the local C.O.S. and the local Toc H. The Group has taken up a men's club which was failing for lack of man-power, and is practically running it. Recently they entertained about 30 convalescent children at "the pictures"; and are contemplating (in good time!) a bazaar in March, 1929.

## Ireland, Northern Area

Toc H has just been introduced to DOWN-PATRICK (where is the tomb of St. Patrick) and to LIMAVADY, County Derry. ARMAGH, now recognised, is going strong. BELFAST has had discussions on "Citizenship" (Duggan), and on "The roots of Labour unrest" (Professor Davery), a paper on "*Les*

*Miserables*" (Padre Paton), and an evening on the Endowment Appeal. Bell recounted his experiences at the Schools Conference in London. The "Jesters" plan new activities; two Hospital libraries are now in working order. McVicker addressed a joint meeting of the L.W.H. and Toc H at CARRICKFERGUS.

*\* \* News from Overseas Branches and Groups is unavoidably held over until next month.*